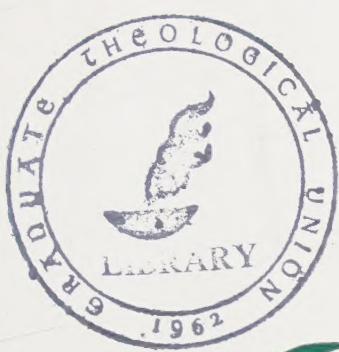


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Social Justice Review

NEW HARMONY AND OLD DISCORDS

A VISIT TO THE BALKAN COUNTRIES

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FLUORIDATION: BOON OR BANE?

CHRISTIAN APPROACH TO A WORLD DILEMMA

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DIOCESAN PRIEST SAINTS

by Rev. R. A. Hutchinson

DIOCESAN PRIEST SAINTS is a kind of biographical companion to *Menti Nostrae*, the masterpiece of exhortation to advancement in holiness which Pope Pius XII addressed to his clergy in 1950. Father Hutchinson has selected twelve canonized and nine beatified priests. He presents their stories in dramatic fashion to highlight the different sacerdotal virtues emphasized in *Menti Nostrae*. Most of their names are only dimly familiar, because of their annual mention in the Martyrology, or in a breviary memory.

The author exercised a keen sense of discernment in his choice of subjects. In his research he found a secular priest who had worked among the flotsam of such a seaport as Barcelona—St. Joseph Oriol. He gives a poignant portrait of the hunchback of the cell blocks, St. Joseph Cafasso, who tried every means to wangle "his holy hanged ones" into heaven. Few in America ever heard of St. Andrew Fournet, adolescent playboy who became a model of priestly prayer. Blessed Bartolo Buonpiedoni was called "The leper saint" in a colony where he was chaplain and patient; St. John Kanti is the saint of priestly gentleness; Blessed Noel Pinot died on a guillotine in his Mass vestments, and the author's ferreting unearthed a saint in a chancery office, St. John of Nepomuc.

Any retreat master who has been asked to give conferences to the diocesan clergy will hail this book. The holy, adventurous, selfless lives of these secular saints and blessed are an inspiration for seminarians, priests in every line of duty, and for religious and the laity at large. Father Hutchinson appends a list of ninety-nine canonized or beatified priests.

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"New Harmony" and Old Discords

SOCIALIST EXPERIMENT IN THE U.S.A.

Liam Brophy, Ph.D.—Dublin, Ireland

ROBERT OWEN, the founder of British Socialism and trade unionism, who died a century ago, was a living refutation of some of the most dogmatic assumptions of Marxism. According to Marx, the Capitalist bosses would continue to oppress the workers relentlessly and without mercy till they themselves were liquidated in the violent uprising of the workers of the world. Marx was proved wrong in most of his prophecies, as, for instance, when he forecast that the first Communist state would be one of the highly industrialized nations of the West, instead of which it turned out to be an underdeveloped, agricultural nation of the East. He was wrong, too, in thinking the workers could never procure improved conditions except through the violent overthrow of the Capitalist system. He was also wrong in believing that, under ideal conditions, men could live together in harmony in a communist society. Robert Owen tried out that experiment in a big way in Indiana and lost £40,000 for his refusal to believe in the reality of the seven deadly sins.

A Success Story

Robert Owen's life was a success story in spite of the many failures and frustrations that beset him in his efforts to improve the lot of the working classes. He was born in Wales in 1771 of working-class parents who were unable to afford an education for him after his ninth year. He became a draper's assistant, and showed such aptitude for the trade that by the time he was nineteen years of age he was manager of a cotton mill in Manchester. His skill, administrative ability and sheer good nature soon made this mill of five hundred employees one of the most efficient in England. He was the first to use

sea-island cotton imported from the Southern States. It is maintained that he was the first cotton-spinner in England. He persuaded his business partners to purchase the New Lanark Mills which he was to make famous and of which, after marrying the former manager's daughter, he himself became manager. In this capacity he set to work on matters of efficiency and reform.

Competition was the basic principle of the industrial world into which Owen entered with the enthusiasm and high purpose of a crusader. All the philosophies of the time seemed to confirm the industrialists in their adherence to that grim dogma: Darwin's theory of the survival of the fittest. The Malthusian doctrine and the loose ethics of Liberalism were all pressed into the service of the barons of big business to justify their exploitation of the less fit.

"Thou shalt not murder, but tradition Approves all forms of competition,"

the old jingle ran, and it was possible, by the ingenious theory of the "harmony of interests," to hold a sentimental belief in the universal brotherhood of man while being engaged in merciless strife against individual men who happened to be business rivals. Owen traced all the manifold social evils and injustices of his time to this nefarious doctrine of competition. He argued that if men co-operated instead of competed with one another, they could make the best use of the vast productive resources which were being made available. By working collectively men could ensure a fair share-out of the world's goods and the fruits of their own labor. He hoped to eliminate the profit system from the whole economic life of his country, and to put in its place co-operative organ-

izations in self-governing industrial and agricultural communities.

The Christian Elements in Owen's System

There was much in Owen's original plans for society with which the Catholic sociologist could readily agree. His plans for decentralization and co-operation come near the vocational ideal of Catholic sociology. The Catholic will also agree with him in tracing the evils of society to greed and covetousness camouflaged as business competition, and to the Liberal philosophy which allies itself with success. They will also agree with him in his proposals to remedy those evils by a practical application of the doctrine of bearing one another's burdens, and by substituting compassion for competition.

Though the New Lanark mills were not the worst in the country, Owens found the workers in a state of misery and degradation. Among the two-thousand employees were five hundred children from five years upward, brought there from the various poorhouses. There were no educational or sanitary facilities, and the workers rotted away from dirt, disease and cheap drink. Owen set many reforms going at once. He improved the housing conditions of the workers, and opened a store where they could buy wholesome food at little more than cost price. He severely restricted the sale of drink, and then turned his attention to the subject nearest his heart—"infant" education. It is probable that he was the very first to start an "infant" school in Britain with the aid of James Buchanan. In happy contrast to the children in other factories and in the mines, the children at New Lanark were brought on country walks and allowed to renew the contracts with nature which had been deprived them in their unnatural surroundings. They were also taught dancing, singing and other graceful arts which had, till then, been reserved for the children of the privileged classes. These amenities for children may seem commonplace in our time: but in Owen's day they were revolutionary. That the evils of child-labor continued long after his death is evident from the grim facts in *The Child Slaves of Britain*, which the journalist Robert Harborough Sherard published in 1905. It verifies the statement made by Pope Leo XIII in his *Rerum Novarum*: "A small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself."

Zeal for Justice

Robert Owen was a happy exception among the rich industrialists of his time and place. The workers, unused to being treated with compassion, were a little mistrustful at first; but they soon realized that their new manager did indeed wish to make them happy in their work. So successfully did they co-operate with his plans for their betterment that New Lanark became a place of pilgrimage for those who wished to study both the new industrialism at its most efficient level and the most advanced experiments in favorable conditions of employment for the workers. Visitors of every social rank came from every part of the world to see this unique mill where "health, plenty and contentment prevailed." In 1813 Owen published a book into which he put his theories and the results of his observations and experiments on the influence of early environment on character formation: *A New View of Society, or Essays on the Principle of the Formation of Human Character*. Like all men who discover, or believe they have discovered, a new theory giving the key to life's enigmas, Owen greatly exaggerated his notion, according to which man is born mere neutral protoplasm to be entirely moulded by his surroundings. Responsibility and free-will were thereby eliminated.

But it must never be forgotten that Owen was actuated by a genuine compassion for the underprivileged, especially the factory workers, and was for a long while thoroughly disliked by his fellow-employers and partners, who were quite willing to share in the increased profits which Owen's new techniques brought in but not at all willing to spend large sums on improving the conditions of the workers who made these profits. For a while, too, he was mistrusted by the working classes themselves. But when they saw the magnanimity of the man and the extent of his self-sacrifices, they took to him with fervent enthusiasm. He broke away from his partners at New Lanark and set up a firm of his own which asked no more than a five per cent return for capital.

The rising tide of unemployment caused by the Napoleonic wars and new labor-saving devices prompted him to take active measures. In 1815 he began an agitation for factory reform. He concentrated on textile workers at first. He drafted a Bill which would forbid children working in factories before the age of ten years; night-work was to be forbidden to all under eighteen; the hours of work for those under eighteen would

be limited to ten and one-half hours a day; and provisions were made for proper supervision. The Bill was introduced after much opposition from the barons of big business; but it was so pared down that Owen refused to be associated with it. Yet it effected much good and began the slow process of social reform which might otherwise have been brought about with the violent suddenness of revolution.

Owenite Communities

Two years later, in 1817, Owen put forward proposals for decentralization. He recommended the establishment of communities of about 1,200 people, each community to be settled on land areas of from 1,000 to 1,500 acres. The people were to live in one large building, where each family would have its own apartment. Parents were to be permitted the care of their children up to the age of three, at which time the children's education would be taken over by the community. Provided they were supervised by qualified authorities, these communities might be set up by any individual or group, or even by the State. Community life was the keynote.

Were it not for the exclusion of religion, to the accepted forms of which he voiced his open hostility, Owen's scheme of self-contained communities might have been something of an ideal solution to the social evils brought about by industrialization. His hostility to religion was unwise even from a worldly point of view, since it lost him the support of many people in high places, including the father of Queen Victoria, who might otherwise have helped to further and finance his projects. Disappointed by the lack of enthusiasm or practical aid in Britain, Owen turned to America for the realization of his dreams of social reform.

Prelude to Paradise

Before he launched the famous New Harmony project, Robert Owen was already well-known in the U. S. A. A society for the promotion of communities, based on his principles, had been started in New York. Many American industrialists and philanthropists had visited New Lanark. He initiated the New Harmony experiment by a series of lectures, the first of which was delivered in the Hall of Representatives in Washington, in the presence of the President and leading politicians of the time. In these *Discourses on a New System of Society* Owens explained how his system had worked in Britain and his reasons for choosing

America for putting it into action on a grand scale: "By a hard struggle," he said, "you have attained political liberty; but you have yet to acquire real mental liberty, and if you cannot possess yourselves of it, your political liberty will be precarious and of much less value." He denounced the existing trading system as one of deception, and announced his intention of setting up his community system in New Harmony "on my own private responsibility, or with partners having the same principles and feelings with myself; or by joint stock companies, under an act of incorporation from the State governments of Indiana and Illinois." Having thus issued invitations to all who might wish to share in the venture, in which he had the highest confidence, he added that he was "desirous that the knowledge of this change being brought about in commerce should be speedily known over the Union, that as little capital as possible should be lost by its application to the objects which might be rendered of no value by the new measures which may soon be carried into extensive execution in all States." He ended by inviting "the industrious and well-disposed of other nations" to come to New Harmony and play their part in the inauguration of a new order of society.

Owen lectured in several American cities and when he felt that sufficient interest had been created in his experiments, he bought New Harmony from the Rappites, a religious group of German peasants who lived there in simple prosperity. He paid £30,000 for the property including lands, villages and such equipment as the Rappites did not wish to take with them from their settlement which they had originally named Harmony. The property covered some 30,000 acres in Posey County, Indiana, on the banks of the Wabash. The chief village had been built with characteristic German skill and thoroughness. Besides the community buildings and living quarters there were two mills for the manufacture of silk and wool. The whole lay-out was ideally suited to Owen's purpose.

New Harmony was placed under the charge of Owen's son, William. As soon as it was opened recruits began to arrive. In the first few weeks eight-hundred came. A serious bottle-neck was created through the difficulty of placing settlers in appropriate jobs and finding accommodations for so many at such short notice. The new arrivals expected to be placed as readily as if they were being engaged by some huge factory. What was really needed was skilled labor in the necessary

crafts. Instead, armies of casual unskilled types drifted in, expecting to be accommodated. William wrote frantically to his father in England to stop the indiscriminate flow of casuals.

In spite of this initial mismanagement, New Harmony got quickly under way. In accordance with Owen's emphasis on education, schools were set up on the New Lanark model; other social efforts followed. As the community was situated in a remote part of Indiana, there were great difficulties in getting supplies from the outside. With true American zeal for tackling difficulties and overcoming obstacles to progress, the settlers worked so well together for the common good that when Owen returned there in the beginning in 1826, New Harmony was running with the apparent smoothness of New Lanark. So well pleased was he that he abandoned his original idea of running New Harmony under his personal supervision for the first three years. He set up a committee to draft a constitution which decreed that the settlers should live in full community, and that all should have absolute equality. The community village was divided into sections: commerce, manufacture, agriculture, general economy, domestic economy, literature, science and education. Each section was controlled by an intendent with four superintendents under him. All these supervisors together formed the governing council. For a while the community ran with the co-ordinated precision of a machine. However, there are certain elements in human nature with which Owen could never reckon. These in the end brought his organization to a stop.

The Beginning of the End

On his return from England, Owen had brought some earnest sympathizers with him, including William Maclure of Ayr, who had put a large amount of capital into the venture and, with typical Scottish ingenuity, was determined to get more than his value for the outlay. Maclure objected to so many things in the settlement which, as we have said, was already functioning quite smoothly, that he decided to form a settlement of his own, governed by the five oldest members under the age of sixty-five. Maclure's group returned to the main group in time; but the seeds of discord and division had been fatally sown.

Divisions and experiments succeeded each other rapidly. The village was reorganized into a sort of vocational order, based on occupation, similar to that of the Guilds. As soon as this was done,

Owen returned to England to attend to his many undertakings there. He returned to New Harmony in 1828, after a few months' absence, and found the evil seed had finally strangled the good beyond hope of revival. The people brought together in the melting-pot of New Harmony were too varied and opposed in social, political and religious life to hope for a quick fusion at short notice. Even their common faith in communal living could not weld them into a community. Besides, there were not a few who had not this faith at all.

Owen accepted the failure stoically and put it down to lack of moral training in the settlers. He refused, like most Socialists, to acknowledge the existence of pride, covetousness, envy or sloth. "I tried here," he said "a new course for which I was induced to hope that fifty years of political liberty had prepared the American population. . . . I supplied land, houses, and the use of much capital. . . . But experience proved that the attempt was premature to unite a number of strangers not previously educated for the purpose, who should carry on extensive operations for their common interest, and live together as a common family. I afterwards tried, before my last departure hence, what could be done by those who associated through their own choice and in small numbers; to these I gave leases of large tracts of good land for ten thousand years upon a nominal rent and for moral conditions only. . . . Now, upon my return I find that the habits of the individual system were so powerful that these leases have been, with a few exceptions, applied for individual purposes and individual gain, and in consequence they must return to my hands." He therefore resolved "to form such arrangements on the estate of Harmony as will enable those who desire to promote the practice of the Social System to live in separate families on the individual system, and yet to unite their general labor, or to exchange labor for labor on the most beneficial terms for all, or to do both or neither as their feelings and apparent interests may influence them."

New Harmony may have been new, but it was pathetically out of harmony, and Owen wisely decided on winding up the whole affair. He leased lands to those who wished to continue the experiment, and sold outright to those who wished to buy outright. Though a good amount of land was disposed of in this way, much remained on his hands. This he transferred to his four sons who stayed on and became American citizens. One

of them, Robert, became a prominent political figure and was instrumental in establishing a married woman's property law and a common free school system. There was, as was inevitable, a dispute with Maclure about money matters which was settled by arbitration in Owen's favor. When it was all balanced out, he found he had lost £40,000, that is, four-fifths of his entire fortune, in the experiment of communal life. The failure did not daunt him or prevent him from trying similar experiments. He founded other Owenite communities, such that at Queenwood, Hants, and Orbiston, near Glasgow. He also contemplated setting up a community in Mexico, where the Government was making over large tracts of undeveloped land to groups of desirable settlers.

Trade Unionism

When he returned to England, Owen busied himself with the trade union movement. Though he had not at first looked to the workers for the furtherance and promulgation of his ideas, preferring to appeal to workers through suitably educated leaders, he found that trade unionism had eagerly adopted and adapted his ideas. The Capitalist system was disliked both by the older type of artisan who found his livelihood endangered by growing mass production, and by the employees in factories who found the monotonous duties and long hours irksome. Both sections saw in Owenism a means of delivery. By 1834, the great Owenite trade union combination, the Grand National Consolidated Trades Union, had a membership of over half a million. He set up self-governing workshops and "equitable labor exchanges" to provide a market for their products, with "labor notes" as currency. However, the Whig Government was in no mood to tolerate what seemed like mutiny from within, and the movement was banned, ostensibly on the grounds that it administered "unlawful oaths."

Owen was forced to recognize that unredeemed human nature is slow to release its hold on old privileges, and that social reforms have to await

the appropriate climate of public opinion in which to ripen. The times were certainly not favorable for trade unionism. So he took no further active part in its development, though he greatly influenced subsequent trade union movements by the principles already laid down by him. His ideas for decentralization, and community living and working continued to grip the imagination of social workers and reformers and, in England at least, continue to do so.

Owen was not embittered by his repeated failures and frustrations. He concentrated his amazing mental and physical energies on education as he grew older, looking forward to enlightened future generations for the full understanding and implementation of his plans for the social betterment of mankind. He set up an ambitious association of "All Classes of All Nations," and continued to lecture and write books, such as *Revolution in the Mind and Practice of the Human Race*, *A Book of the New Moral World*, and the autobiographical work, *Threading My Way*.

It was a sign of the man's innate goodness and kindness that he was beloved by children, and impressed the many who knew him by the simple charm of his manner. Fundamentally his socialism was nearer the compassion of St. Vincent de Paul than the class-consciousness of Karl Marx. Unlike Marx, his plans for the betterment of the workers were motivated, not by a hatred of the Capitalists, but by a genuine desire to promote the all-round improvement of the proletariat. Nor was he a materialist. In fact, he became a spiritualist in his 82nd year. He was in the midst of a detailed plan for the improvement of the educational facilities of his native town when death overtook him on November 17, 1858. His life and labors disproved many Marxian theories, even as they disproved one favorite theory of his own—that men are completely moulded by environment; for he was a man who by grit, greatness of character and personal goodness rose far above his environment and the narrow Liberal ethics of his time.

The Church does not ignore the problem (of "over-population"), but she insists it cannot be solved by methods which destroy human dignity and frustrate man's purpose in life. The Church has always insisted on control, but control of the sexual drive, not control (destruction) of its reproductive consequences. She teaches that

population problems can be solved if men use science for production rather than destruction.

But this implies the very self-control which most modern programs openly reject. In this connection the great Indian leader, Gandhi, remarked: "It was reserved for our generation to glorify vice by calling it virtue." (Rev. John L. Thomas, S.J.)

A Visit to the Balkan Countries

I. YUGOSLAVIA

S. S. Bolshakoff, Ph.D.—Oxford, England

I ENTERED THE BYZANTINE world by way of Venice. The Queen of the Seas is a worthy antechamber to the Near East. Once upon a time not only Yugoslav Istria and Dalmatia but the Greek Peloponnesus and many other islands were Venetian. The Serene Republic at one time extended its power to Constantinople and even farther afield. Today one can still refer to Communist Yugoslavia, Ataturk's Turkey and even modern Greece as Byzantine, but only with qualifications. Because they once belonged to the Byzantine Empire, they preserve many Byzantine monuments of art and keep alive a number of traditions going back to the Byzantine age. Venice itself was once a Byzantine protectorate.

The Byzantine and Latin worlds roughly correspond to Eastern and Western Europe. The Balkans and Russia are now the core of this Byzantine world, while the ancient Byzantine lands in Asia and Africa have been lost to the Moslems for a long time. The neo-Byzantine world is vast and powerful, far stronger and greater than the old Byzantine ever was. The Russian Empire was the spiritual successor of the old Empire on the Bosporus. Although the Empire of the Romanovs is no more and has been replaced by the Soviet Union, the Byzantine background is still there, in the Russian Church, in Russian architecture, art, popular ideas, etc.

I arrived in Yugoslavia on an October day in 1956 at Sežana, traveling via Trieste and Poggoreale. I left Venice in a blazing sunshine; the sun's rays radiated the blue sea of the lagoon and the still waters of the canals, making Venice appear incredibly beautiful. I boarded the renowned Orient Express which at one time presented the acme of romance and glamour. It is a curious train, not unlike our life in this world. It leaves Paris with a long line of lush Pullman sleeping cars, occupied by an elegant crowd and served by an impeccable staff. But this glory, like our youth, does not last long. Already in Milan the train loses its best cars. It loses more of them in Venice where a few ordinary first and second class carriages are attached. It loses the remainder of its international and *de luxe* character in Belgrade. In Greece it even loses its dining car

and, finally, arrives in Istanbul as an incredibly long train of third class carriages, terribly overcrowded, stopping at every station and halt. The lonely sleeper "Paris-Istanbul" is the only relic of its past glory. In similar manner we begin our lives with high hopes and sometimes with high promises. Then, more often than not, we get nowhere and finally come to our destination shed of all the glamour, hopes and promises of youth. I meditated on this sobering subject during the trip from Venice to Istanbul in the Orient Express.

The journey from Venice to Ljubljana, the capital of Slovenia, was pleasant. After the rich plain of Veneto has been crossed, the train travels close to the sea on a high cliff. From this vantage point I beheld a splendid panorama of vineyards, gardens, villas and villages below. Farther on, I could see the open sunlit sea dotted with many boats. The distant coast of Yugoslavia was clearly visible. Trieste is a beautiful town of 300,000 inhabitants. It is situated on the very border of Italy and Yugoslavia. The town's population is Italian, while that of the countryside is Slovene. In Poggoreale the Italian police who wear the white cross of Savoy on the badge of their caps left our express, and the Yugoslav police bearing the red star of Communism replaced them. They were, however, friendly and polite. After brief formalities we moved into Yugoslavia.

Yugoslavia's Natural Wealth

The Federal Republic of Yugoslavia occupies the central area northwest of the Balkan peninsula. Its area is roughly 256,000 sq. klms. (nearly 100,000 sq. miles), with a population of 17 million. The Federation consists of six republics: Serbia, Croatia, Bosnia-Hercegovina, Macedonia, Slovenia and Montenegro. Serbia, the largest constituent Republic, has an area of 34,080 sq. miles with a population of 6,983,544. Belgrade, the capital of Serbia and Yugoslavia, has 469,988 inhabitants. Next in size and importance is Croatia with an area of 21,725 sq. miles and a population of 3,913,753. Zagreb, the capital of Croatia, has 350,452 inhabitants. Slovenia has an area of 7,778 sq. miles and 1,462,961 inhabitants. Its capital, Ljubljana, boasts 138,211 people. Sarajevo (135,

657) is the capital of Bosnia; Skopje (121,551) of Macedonia, and Titograd (16,333) of Montenegro.

While Italy, Greece and Portugal, though very beautiful countries, are poorly endowed with natural resources, Yugoslavia is both beautiful and naturally rich, although largely underdeveloped. The latter country possesses vast, fertile plains of black soil. Its magnificent forests are second to none in Europe. The country is also rich in iron, coal, copper, lead, zinc, aluminum, etc. It has no lack of water power. A well-managed Yugoslavia could be one of the wealthiest countries in the world. For beauty and variety in nature and population, no country in Europe excels it. It has within its borders the magnificent Alps of Slovenia, sub-tropical Dalmatia, Central European Croatia, Balkanic Serbia, Bosnia and Montenegro, and ancient Macedonia.

Yet withal Yugoslavia has serious drawbacks which, however, could be overcome in time. Although the overwhelming majority of the people are Southern Slavs most of whom speak the same language, they belong to the three different faiths and civilizations, and until 1918 they hardly ever lived under the same government. As a result, there are animosities, bickerings, jealousies, etc. In 1948, 49.53 per cent of the Yugoslav population were Orthodox, 36.7 per cent Roman Catholics, 12.62 per cent Moslems, 1.14 per cent Protestants and 0.24 per cent Jews. The Orthodox predominate in Serbia, Montenegro and Macedonia, while the Roman Catholics are a majority in Croatia and Slovenia. The Moslems are numerous in Bosnia and Macedonia. In addition to the Southern Slavs, Yugoslavia counts several minority groups: the Albanians, Hungarians, Turks, Rumanians and a few Germans.

The greatest problem in Yugoslavia is the rivalry between the Roman Catholic Croats and the Orthodox Serbs. The former consider that they were unfairly treated by the Serbs between the wars and, therefore, joined the Germans and the Italians in order to gain independence.

I arrived at Ljubljana at 8:00 P.M. and went directly to the Yugoslav travel agency Putnik, which reserved a room for me in the Union Hotel. Those who travel to Yugoslavia should always book their hotel rooms well in advance. Otherwise they will have nowhere to go, especially in Belgrade. Ljubljana has a population of 138,211 and boasts many visitors. Yet there are only four hotels.

The Slovenes

The Slovenes are Slavs, but they do not speak the Serbo-Croat, as other Yugoslavs do. They have their own language which is closely related, however, to the Serbo-Croat tongue. The Slovenes appeared in their present habitat in the VIth century. They soon fell under the Germanic sway. In the XIIIth century they were incorporated into the Hapsburg dynasty. While the Germans were feudal landowners and city burgesses, the Slovenes were their serfs, very much like the Estonians and the Latvians were serfs to the German nobility in the Baltic lands. The German nobles did not trouble much about their serfs, provided they fulfilled their duties. In 1809 Napoleon took Slovenia from the Hapsburgs and incorporated it into his Kingdom of Illyria. The Congress of Vienna returned Slovenia to the Hapsburgs. Indeed, one of the congresses of the Holy Alliance which used the Austrian Chancellor, Prince Metternich, for the perpetuation of the feudal regime in Europe, was held in Ljubljana (in German, Laibach). The Slovenes remained a part of Austria till the collapse of the Hapsburgs in 1918.

In 1920 they joined the newly formed Kingdom of the Serbs, the Croats and the Slovenes. In the new kingdom the Slovenes played a part out of all proportion to their numerical strength. Belonging to Austria for centuries, they were the best-educated and the most advanced among the Southern Slavs. Moreover, because of the Serb-Croat dissensions, no government could exist in Belgrade without the support of the Slovenes. The Serbs accordingly granted to the Slovenes all sorts of opportunities for their advancement. Slovene cabinet ministers, clerical and lay, often Slovene prime ministers were a feature of the Yugoslav government between the wars. The Slovenes did their very best to stabilize the Yugoslav Kingdom. When the latter collapsed in 1941, Slovenia was divided between Hitler and Mussolini. The former counted the Slovenes for the Germans and the latter for the Italians. Strenuous efforts were made to denationalize them. The Italians, who had tried to Latinize the Slovenes of Istria as early as 1920, were particularly disliked. When Tito came on the stage, a good many Slovenes supported him for the same reason that they previously supported the Serb Orthodox kings in Belgrade. This seemed to be the only way to preserve their Slovene nationality.

While in Ljubljana, I made my own research

into the churchgoing of the city people. I found churches well attended for any service on a weekday. I visited a large church near my hotel. It was crowded for the Mass. The crowd consisted chiefly of middle-aged and elderly people of the better class. There were as many men as women and a few young women. I saw a number of peasant women, too. All worshippers were very devout and earnest. The celebrating priest was an elderly man. His vestments were magnificent. After the Mass a long procession of children, led by a Franciscan Father and accompanied by nuns, entered the church and went into a chapel for catechetical instruction. Although the Yugoslav Government forbids the teaching of religion in schools, it still allows it in churches and reserves a certain time for it. I also visited the rather ornate baroque cathedral and found there a similar situation.

The Slovene capital is, of course, Roman Catholic; but Orthodox Serbs have a beautiful church there in the medieval Serb-Byzantine style, rather like the glorious church of Gračanica. For centuries Ljubljana was an Austrian town; it still looks like one. In the past it was a town of aristocrats. The many well-stocked shops belong to the State, although some of them still keep the names of their former owners in rather unexpected places. There are a very few private firms, chiefly hairdressers. For any visitor in Ljubljana there can be no doubt that Yugoslavia is a Communist state. It may be different from the Soviet pattern as the latter varies from the Chinese; but essentially they are all Communistic.

From Ljubljana I traveled to Zagreb on a local train. The first-class coach was occupied by representatives of the new ruling class. I traveled in the company of a few members of a delegation of the Yugoslav metallurgists who were returning home from Belgium where they had studied various methods of production. They were the managers of State factories who had been promoted from the workers' ranks. They were intelligent and thoughtful, eager to learn. The delegation consisted of six men, each representing one of the constituent Republics. I had a long discussion with the Croat delegate who worked on an aluminum plant in Dalmatia. He spoke very good French, having worked in Liège and Brussels before the last war. The continually increasing wealth of Belgium and the high standard of living there had greatly impressed him. The Croat worker thought that Yugoslavia was poten-

tially as rich a country; but having been devastated by war, it needs capital and trained workers. The time will come, however, when it, too, will flourish.

The route was simply enchanting. The high mountains of Slovenia were covered from top to bottom by thick forests turning from green to gold and flaming red. The cloudless sky was a deep blue, the air invigorating. Streams abounded. We passed through many scenic valleys and along a broad and beautiful river. Villages were few and far between, a striking contrast to overcrowded Italy. The landscape was Swiss-like. Houses looked stout and roomy. Blond children played in the fields. Churches dominate every village. To what extent does religion survive in Slovenia? This is difficult to establish. The churches are crowded in cities every day, and on Sundays there are also many young people at Holy Mass. Children are still being instructed in their religion. The seminary is still open in Ljubljana. It had eighty students in 1954, as compared to eight hundred in 1938. In 1954 only four new students entered. A few monasteries still exist.

Croatia

Croatia, second in importance among the constituent Republics of Yugoslavia, was christianized in the eighth century. Subjugated for a while by the Franks, Croatia became independent in 925 under King Tomislav. The Croat Kingdom reached its zenith under King Zvonimir (1076-89). When the latter died childless, the Croat nobles elected for their King Ladislas of Hungary, brother-in-law of Zvonimir. In this way Croatia merged with the Hungarian monarchy. When the Hungarians were subjugated by the Turks in the XVIth century, Croatia, although it lost some districts, remained free under the Hapsburgs, who established special military settlements within its borders. When Hungary was freed from the Turks by the Hapsburgs, the latter returned Croatia to the Hungarian crown. The Hungarians tried to magyarize Croatia and thus incurred the resentment of the people. When in 1848 Hungary rose up against the Hapsburgs, the Croats under their Ban, or Vice-Roy, General Jellačić, helped the Hapsburgs reduce the Hungarians. The Croats were rewarded for their assistance with autonomy, which, however, did not last long. In 1867 the Hapsburgs and the Hungarians were once again reconciled and Croatia was returned to the latter.

The Hungarians again tried to magyarize the Croats, who by now had become very nationalistic. After the collapse of the Hapsburgs Croatia became part of the new Kingdom of the Serbs, the Croats and the Slovenes.

The Croats soon became dissatisfied with the new arrangement. In 1928 their leader, Radić, was assassinated in Belgrade by a Montenegrin deputy. The Croats left the Parliament. On January 6, 1929, King Alexander abolished the constitution and began his rule as dictator. The Croats responded with terrorism. In 1934 they

murdered King Alexander in Marseilles. Prince Regent Paul tried to placate the Croats, but it was too late. The Germans invaded Yugoslavia in April, 1941. The Croat Colonel S. Kvaternik proclaimed the independence of Croatia. The country was again made into a kingdom with the Italian Prince Aimone, Duke of Spoleto, as King. Dr. Pavelić served as his prime minister. After World War II Josep Broz (Tito) forced his despotic rule upon the whole of Yugoslavia, including Croatia, aided by the intervention of the Kremlin and the lack of unity among the Allies.

(To be concluded)

Warder's Review

Federal Scholarships: Are They Needed?

ONE OF THE SEVERAL measures now being considered to adjust the presumed educational lag in the United States is the allocation of additional Federal funds for college scholarships. President Eisenhower has requested one billion dollars for this purpose.

Anent this subject, the *Evening World-Herald* of Omaha, March 18 issue, disclosed that two Wall Street Journal reporters, in their effort to ascertain whether the President's request was justified, learned from the United States Office of Education that financial aid available to college students this year totals nearly sixty-six million dollars, as compared with only twenty-seven millions in 1951. It was further learned from executives of corporations which supply a large part of such funds, that many scholarships are not even applied for, and that there is a tendency on the part of donors to curtail their offers inasmuch as they appear to be in surplus.

One corporate education director cited the case of a boy "who had garnered twenty-seven thousand dollars of scholarship offers in three weeks' time." The principal of the Bronx High School of Science reported that "of last year's graduating class of seven hundred at our school, about four-hundred received some form of scholarship aid totaling eight hundred thousand dollars."

As far as the contention that many gifted high school students do not go to college because of financial limitations, Dr. Maynard M. Boring,

chairman of the Board of Education of the National Academy of Sciences, expressed the belief that many such students preferred to spend what money they have on other things—a car, or marriage, for example. He added: "We just do not know how much money is needed for scholarships, and we should try to find out soon—before the Federal Government goes into the field with a big splash."

Obviously the whole question of scholarships should be thoroughly and objectively studied before any Federal grants are made. The disclosure that many scholarships are now going begging should prove of special interest to our Catholic students. The scholarships present a welcome opportunity to Catholics for gaining some badly needed relief from the heavy financial burdens higher education places upon them. Our parents and teachers are urged to more diligently seek out available good scholarships.

Speaking on this subject in the House of Representatives on January 15, the Honorable Ralph W. Gwinn of New York roundly denounced the whole idea of Federal scholarships. He introduced his lengthy address with the statement that "the big problem in education today is not Federal scholarships—it is not financial at all." He attacked the entire program of Federal aid to education on the ground that such help was not necessary, contending: "Under no circumstances would it seem desirable, after forty years of defeating efforts to let the Federal Government get not only the nose but the whole hump of the camel into the schools."

The Rich West and the Poor East

THE FEBRUARY ISSUE of the London *Catholic Worker* reminds us of a few historical facts which must be borne in mind by peoples of the West in the present crisis when so many nations of the East are struggling in their emergence from their former colonial status. What we must remember in the first place is the fact that the East was not always poor. The difference between the East and the West in terms of material wealth is a relatively recent one. Missionaries from the time of Marco Polo brought back stories of the wealth of the East. Many travellers visited India and China in the fifteenth and sixteenth centuries and found those countries as wealthy as France was. There is ample evidence that about the time the East India Company went to India, the East was as wealthy and as cultured as the West, and that the countries of the East had enjoyed such high position for many centuries without a change.

The drastic difference between the East and the West has come about during the past two hundred years. When the British left India, that subcontinent was at least fifty per cent poorer than when they went there. The deterioration took place in spite of the great irrigation and other plans carried out under British rule. No attempt was made under British rule to develop India's industry until fairly late in the period of that rule. Indian industry suffered in other ways. At the advent of the British, the overcrowding on the land in India was mitigated by the cottage industries which provided full-time occupation for some and part-time for very many. These industries were killed by competition, and not a fair competition at that. India was also hurt economically through its ship-building industry. At the time of the Napoleonic war, the ship-building industry of Bombay built warships for Britain much cheaper than did the British companies because the Indian boats were made of teak which did not need copper bottoms. After the Napoleonic war the British ship-builders petitioned the East India Company to ban ship building with the result that from then until 1947 no ship of over two hundred tons was built in India.

We do not subscribe to the general indictment of Western colonial policies of the past. However, it seems beyond dispute that to some extent the decline of the East was due to the imperialism

of the West. The Dutch in Indonesia, for instance, developed local industry in a way the British never did. But seldom did they train the Indonesians in a way the British usually did the natives. Thus when independence came to Indonesia, there were almost no professional men within a trained middle class to take over the control of the civil service and industry.

Today the East is very poor while the West continues to grow in wealth. It is estimated that the West increases its wealth by investing about ten per cent of its annual income in machinery which creates more wealth. This means that the West as a whole is investing more than the average person in the East has for all his needs. The result is that while at the present the East is living on a level that is about one-tenth of the living standard of the West, the gap is becoming ever wider because the West can increase its wealth annually while the East finds it extremely difficult to invest anything at all.

As we see it, the only hope for the East is a truly Christian approach on the part of the Western statesman. A sense of human solidarity impels the wealthy nations of the world to adopt an attitude of solicitude and concern for the starving masses of the East. The great task confronting the nations which have passed from colonial status is to find necessary capital for improving their economy. There is also a desperate need for more teachers, doctors, nurses, engineers, chemists, agricultural experts, etc. If the nations of the West will now share their resources and their skills with needy nations, the world will cease to be divided between the "haves" and the "have-nots." As long as such a division persists, we have no true basis for world order or peace.

Fluoridation: Boon or Bane?

THE FLUORIDATION of public water supplies is a topic of lively discussion in many of our communities today. The high incidence of tooth decay among our children is at the basis of this discussion.

In the 1930's Doctor Weston Price, M.S., D.D.S., F.A.C.D., a scholar of repute, investigated the current problem of tooth decay. His study, *Nutrition and Physical Degeneration: A Comparison of Primitive and Modern Diets and Their Effects* was published by Paul B. Hoeber, Inc., New York, in

1939. In this book Dr. Price gives the results of an extensive study of dental caries among primitive and modern peoples. His investigations took him through many countries, including some in Europe, the Near East and the Far East; he even visited the Polynesians in the South Pacific. The results of his study showed that the people who have the least incidence of tooth decay are those who do not follow the modern-day diet. Simple farmers and inhabitants of the beautiful Loetschental in Switzerland, with a diet mostly of high-quality milk and dairy products, had the lowest incidence of dental decay of any people he had visited. Price had to examine the teeth of three individuals in this valley of 2,000 inhabitants to find one decayed tooth. Death from tuberculosis was practically unknown in the valley. He concluded that the cause for the general good health and sound teeth of these people was their wholesome diet which comprised foods grown from a rich soil provided by nature in its most undisturbed form. Additional evidence confirmed Price in his conclusion that dental health is directly related to the quality of the food people eat.

In the 1930's the attention of the dental profession was called to the community of Hereford, Texas, where tooth decay among the people, particularly growing children, was almost entirely absent. Investigation disclosed that the water consumed by the people in that vicinity had in it approximately one part per million of a salt from the element fluorine. After considerable research, it was thought that the presence of this infinitesimal amount of fluoride compound in the water was accountable for the sound teeth of the populace.

Dental journals and publications immediately advocated further studies of the Hereford phenomenon with the result that a movement was initiated to place the necessary amount of the fluoride compound in the public water supplies of cities. A favorable public opinion was created. So popular became the movement that according to a recent Report of the World Health Organization, 1,500 communities in the United States now have artificially fluoridated water supplies, with a reportedly resultant reduction of dental caries among children.

It seems safe to say that fluoridation has caught the popular fancy. This can be easily explained. Among the professional people who have spoken on the issue, a great majority have expressed

themselves in favor of this artificial approach to the problem of safeguarding children's teeth from decay. And yet, there is sufficient evidence to warrant at least some serious doubt as to end result of fluoridation on the general health of the community. Medical opinion is far from unanimous on this point. Also, some thirty communities in the United States have seen fit to discontinue the use of fluoride in their drinking water after a period of experiment.

To substantiate our contention that the professional minds of our country are not unanimously in favor of fluoridation, we call attention to a petition titled "Opposition to Fluoridation of Water Supplies of Worcester, Mass.," dated July 20, 1956, which was signed by one hundred and twenty-six dentists and physicians of the area. There is also available a "Critique of the American Medical Association Opinion in Favor of Fluoridation" published by the Medical-Dental *Ad Hoc Committee on Fluoridation*, 714 Main St., Boonton, N. J. The critique was published in December, 1957, and represents the expression of a group of 1,500 dentists, physicians and scientists. Briefly, it questions the claims of fluoridation's efficacy in reducing tooth decay, and maintains that it is too early to determine the full effects it will have on people's health.

It seems to us that in discussing this question, we must bear in mind that fluoridation is no more nor less than the administration of medication to an entire community through a medium which enjoys the widest possible usage—the public water supply. Is this the correct approach to any medical problem? We must bear in mind that the water is not harmful in itself; it is not lacking necessary qualities of drinking water. If we may and should add fluoride to water to counteract dental decay in a segment of the population, what will prevent us at some future time from adding other chemicals and drugs for the prevention or cure of other diseases? Would not the basic rights of individuals be seriously undermined in such a process?

In this day of advanced medical science, we rightly seek for radical cures to illness. We ought to use this approach in our efforts to combat tooth decay. If we did, we would correct some of our very poor dietary habits. Instead of this approach, we are having recourse to a measure which seems unsound sociologically and of doubtful merit scientifically.

C. T. E.

Contemporary Opinion

LET US, THEN, be enthusiastic about research and everywhere give due honor to the publication of good books. But never let us fall into the sin of "bibliolatry." It is possible, you know, to worship production and productivity for their own sake; to measure teachers exclusively by the number of books they produce. Where that is the case, an invaluable Mr. Chips could never expect a raise in salary, let alone a professorship. Too often in the typical American university we see the minimizing of the activity of a teacher in favor of research, a tendency which is traceable, of course, to the method peculiar to science and also to the naturalistic viewpoint that nature will yield ever new and valuable facts and that new facts and the acquisition of new facts are more important than the preservation of our cultural heritage. In addition, then, to a reasonable proportion of research men, we hope always to have our share of the few brilliant teachers in circulation. Some of them may have spent so much spare time with their students that they had no leisure to write for learned magazines; but their place with us will always be an honored one. We want our good administrators, too, men who can dream as well as beg, and be the lubricating element in the midst of specialists.

REV. ROBERT I. GANNON, S.J.
Address, Manhattan College, Feb. 8

Precisely because it sells too little for too much, monopoly cuts down on the amount that would be produced under competitive conditions, and cuts down, in consequence, on the number of jobs open to producers. It restricts unduly the scope of a man's right to work. That is the first way in which monopoly offends against social justice. It does so, secondly, by breeding economic stagnation. The effect of monopoly is to eradicate competition and so slow down to a sluggish crawl that process of progressive industrial change on which the maintenance and improvement of a country's standard of living so largely depends. As a result, many are deprived of that sufficiency which is theirs by right. And they are denied it by those who are allowed, by the tolerance of monopoly practice, to gain their livelihood at the expense of the community instead of being forced by the competitive spur to seek their living in its service.

The remedy for monopolistic depredation is not socialization, which is merely private monopoly writ large; but the restoration with adequate safeguards of a soundly competitive economy. There is little sign yet that, in official quarters, any kind of sound thinking is being done in that direction.

REV. PAUL CRANE, S.J.
The Christian Democrat,
London, March 11, 1958

If philosophy claims the attention of less than one per cent of the candidates for higher degrees in the United States, we need not look further for the decay of initiative in our public life both national and international. The plain truth is that secular colleges and universities are not producing enough men who think things through. Most of the secular institutions of higher learning in the United States threw philosophy overboard some thirty years ago. Some of them have smuggled it back aboard since then; but seldom is it paid more than lip service. On the other hand, philosophy has remained the core of the Catholic college curriculum, which shares with religion the task of directing the life of the Catholic who is preparing to be a good citizen of this world and of the world to come.

THE MOST REV. F. O'HARA, C.S.C.
Quoted in *The Catholic Standard and Times*

The Church today calls for an economic order based on human dignity. The world remains callous. The Church pleads for cooperation between owners, consumers and workers; she asks that the spirit of true brothers permeate their dealings with each other. She tells men and women that they must be human at work as well as at home. She condemns hardness of employers toward workers, violence and hatred of workers towards employers, the craft and cunning of producers and consumers. She condemns them because they attack human dignity. But because men are selfish, more eager to take than to give, more articulate about rights than duties, they will not listen to the voice of Divine Authority. They will not listen to the voice of their own spirit, nor even if someone came back from the dead, would they believe that justice and charity must

be the foundation stones of economic peace-making.

Without a recognition of human dignity there can never be economic order, but only the disorder of greed, avarice, dishonesty and want. With that dignity and the spiritual truths which it demands, man can rise to the heights of economic peace-making built on justice and charity. Our trouble is not mechanical, it is moral. Its cause is founded not in the economic system but in man—in his disordered soul and twisted intellect.

REV. ROBERT SLAVIN, O.P.
Social Order Digest
Manila, P. I., February, 1958

The loss of democracy, Walter Lippman has written, has a close connection with the huge masses of people who have "lost their roots in the earth beneath them."

They are, he says, the people who eat, but no longer know where their food is grown; who work, and no longer see what they help to produce; who hear all the latest news and all the latest opinions, but have no philosophy by which they can distinguish the true from the false, the credible from the incredible, the good from the bad."

"Is it so surprising," he asks, "that, as civilization has become more streamlined, democracy has become unworkable? For these masses without roots, these crowds without convictions, are the spiritual proletariat of the modern age. They are the chaos in which new Caesars are born...."

"They are the crowds that drift with all the winds that blow, and are caught up at last in the great hurricane."

"The feeling that pervades all the great urban centers, that all things are relative and impermanent and of no real value, is merely the reflection of their own separation from the elementary experiences of humanity."

The Maritime Co-Operator
Moncton, N. B., Canada, March 1

A business recession is not an unmixed evil. It may give to the "forgotten man"—the millions living on small fixed incomes—a respite from rising prices. If, as happened in 1954, living costs can be leveled out for two years or longer, more people will be aided by price stability than will

be hurt by periods of insured unemployment. As Dr. Neil H. Jacoby, former member of the President's Council of Economic Advisers, said:

"Price inflation during the past decade has pauperized millions of elderly and disabled Americans living on fixed dollar pensions and annuities. It has painfully squeezed the living standards of school teachers, government clerks, and others on low and inflexible salaries. Since 1941 more human suffering has been visited upon Americans by the doubling of consumer prices than by unemployment. In the face of this record, who will say we need not be as much concerned about a dollar of stable value as about full employment?"

Monthly Letter of
First National City Bank, New York
March, 1958

Fragments

FEAR NOTHING... go forward confidently.... The Church may be attacked; she can never be conquered." (Pope Pius XII)

"Ten per cent of college students think. Twenty-five per cent of graduate students think. I'm going to start a kind of apostolate of thinking. It seems very much more important to me that we record our thinking about subjects than our feelings about subjects. I recommend that to you. Notice how often people say, 'Well, I feel this way....'" (Sister M. Madeleva, quoted in *The Prairie Messenger*, Muenster, Sasq., March 6)

"Too often our nation, when it wishes to give other nations a sample of its culture, sends them a hornblower or a movie actor, forgetting not only that those nations expect more from us, but that we have much more to give." (Bishop Fulton J. Sheen)

In its annual report, a Catholic parish credit union in the Eastern part of our country lists its office hours: 8:30 A.M. to 11:15 A.M. Sunday morning. This, in our estimation, is hardly in keeping with the proper observance of the Lord's day. Is not our present fight against growing commercialization of the Sunday? If parish credit unions may do business on Sunday, why not our banks?

THE SOCIAL APOSTOLATE

Theory ————— Procedure ————— Action

Christian Approach to a World Dilemma

IN HIS 18TH CHRISTMAS MESSAGE in December of 1946 our Holy Father warned that "it is beyond doubt that the weight of a flagrant contradiction presses down the human race in the twentieth century, as if striking it in its pride: On the one hand, there is the confident expectation of modern man, fashioner and eyewitness of the 'second technical revolution', that he can create a world of plenty, in wealth, and goods, a world freed of poverty and uncertainty. On the other hand, there is the bitter reality of the long years of grief and ruin, with the resulting fear . . . of not succeeding in founding even a mere modest beginning of harmony and lasting peace. . . . The first obligation of a Christian would be to persuade the man of today not to look on human nature with a systematic pessimism or with gratuitous optimism."

The true Christian is convinced that he can surmount this terrible inconsistency by remaining steadfast on the base of nature and the faith, by means of a brave and wise reassessment of the values in question and primarily of the inner values. This realism—Christian realism, which takes into account the entire universe, and does not disregard the experience of the past, assures the Christian that he does not live in much less favorable conditions than did his ancestors, who likewise, by means of their faith, succeeded in overcoming within themselves the contradictions of their own age. The true Christian is certain that the very contradictions of today demonstrate conclusively the deep split between life and Christian belief and that it is necessary, before all else, to cure these evils.

What are these Christian principles so necessary to cure these evils? First of all, the Christian concept of the dignity of the human personality is the source of all that is best in human civilization. The pages of human history make manifest beyond all doubt that the rise and fall of civilization coincides with the respect which men show for the human person. Unquestionably, it is this lack of respect for the human person in an age of materialism, which is responsible for

the dreadful happenings of our times. There can be no lasting peace, no enduring concord in the world, unless the salutary truth of the dignity of the human person is fully applied to the plans to build a new and brighter social order among men and nations. The denial and disregard of this truth has resulted in the harsh domination of the weak by the mighty; it has brought about exploitation of the poor by the wealthy. Because of the denial of this great truth, the world is plagued with dictatorial governments herding their citizens in concentration camps, in the factory and in the field as slaves and serfs; because of its denial we, in our times, are witnessing class and race conflicts, cold wars and the imminence of international conflict. Because of the neglect of this great truth, we find family life undermined by divorce, birth control and the gross disobedience and lack of respect of the young people toward their elders.

The false philosophy of Marx and of Engels and Lenin, which makes man a mean serf of a tyrannous party and state; which strips man of his dignity and destiny as a son of God and heir to the Kingdom of Heaven, is only the final product of the twisted thinking of the seventeenth and eighteenth centuries, the philosophy of Rationalism, of the so-called Enlightenment and of historic Liberalism.

What did these zealots of historic Liberalism preach? First, they said that man had no other purpose in life but to acquire wealth, to get rich quickly, and that each individual had the right to pursue his economic destiny as he saw fit. This is called the doctrine of *laissez faire*. The state was only the policeman; the less it did, the better. What happened? The rich became richer and the poor became poorer until wealth was concentrated in the hands of a few; and a system of economics which stressed the personal right of ownership of property and disregarded its social use, deteriorated to a totalitarian system which emphasizes the social use of property and denies the personal right of ownership.

Secondly, they taught that man was naturally good and self-sufficient; man needed no God to endow him with rights or grace, no Redeemer to

save him from his trespasses, because, thanks to technical knowledge, man would advance and improve and progress. Man, they said, was good by nature and it was civilization and institutions which caused all the evil in the world. But the chronicle of our times is proof positive, that modern man, deprived of the comfort and consolation derived from a belief in God and His eternal truths, has arrived at the brink of hopelessness and pessimism in his frustration.

And finally, modern rationalists trumpeted the doctrine that man's principal end in life was not the quest of the Supreme Good and Truth—God, but to make new technical discoveries and improvements for man's temporal happiness. Men were to fashion a heaven on earth, a Utopia.

Within the past 150 years, therefore, partly because of the Industrial Revolution, the building of the great colonial empires, the concentration of wealth and economic power in the hands of a few, and the tremendous increase in the world population, came the development of the philosophy of historic Liberalism, which granted unrestricted and unbounded liberty to the individual at the expense of the community in economic matters and recognized no legitimate restrictions or curbs upon liberty either by religion or by the natural law.

Since this philosophy completely ignores the natural law, it has served to create an inevitable moral vacuum and hastened the day for the full flowering of that other monstrous error of our day—Secularism. In the face of the onmarch of Secularism, historic Liberalism was absolutely helpless to prevent or even hinder the growth of those other great evils of our day—anticlerical Socialism and Atheistic Communism.

All of these false isms—historic Liberalism, Secularism, anticlerical Socialism and Atheistic Communism—are not the remedy for the correction of the grave political, economic and social evils of our times, because they are impregnated with the materialistic philosophy of the age, and deprive man of his dignity as a human person. Only the saving doctrines of Christianity provide the cure and the answer to the ills of the day.

Christianity teaches that a loving Creator endowed man with a soul, which is a spirit as its Maker is a Spirit. This soul is immortal, will never cease to exist, and its destiny is to enjoy the Beatific Vision of its Maker for all eternity. By reason of his spiritual and immortal soul, man

is the image of God and, therefore, a child of his Creator. This is the basis for the wonderful and consoling doctrine of the fatherhood of God and the brotherhood of man.

When our first parents fell into the dark pit of sin, their disobedience, their original sin deprived man of his lofty dignity as a child of the Most High and of his inheritance. But the great mercy and love of God sent His only begotten Son to purchase man from the slave-market of sin at the price of His Most Precious Blood. Thus there was restored to man sanctifying grace, the well-spring of man's title to sharing in the Divine Nature of God. His Redemption clothed man with a new nobility, and through our Most Holy Redeemer all men again became the children of God and brothers of each other.

The great Apostle of the Gentiles, St. Paul, thundered this salutary doctrine, that in Christ Jesus all are one, and that in Him all differences of race, national origin, culture and class are dissolved. From this teaching, we derive the true equality of citizens in a democratic commonwealth; as a corollary of this belief, justice and equity receive their real meaning and charity is dispensed regardless of the race, creed or color of the beneficiary.

From this great doctrine flow the natural rights of man, which in his Christmas message of 1942, Pope Pius XII catalogued as follows:

"The right to maintain and develop one's corporal, intellectual and moral life, and especially the right to religious formation and education; the right to worship God in private and in public and to carry on religious works of charity; the right to marry and to achieve the purpose of married life; the right to conjugal and domestic society; the right to work as the indispensable means toward the maintenance of family life; the right to free choice of a state of life and hence too, of the priesthood or the religious life; the right to the use of material goods in keeping with his duties and social limitations."

Our founding Fathers made this principle the cornerstone of our government, when they wrote it for all ages to read in the Declaration of Independence: "We hold these truths to be self-evident: that all men are created equal, and that they are endowed by their Creator with certain inalienable rights, among them are the right to life, liberty and the pursuit of happiness.

The doctrine of the sacredness of the human

personality is unquestionably an assurance of justice and peace and social order. Without it, it is vain to strive for equality or equal opportunity for all, the main purpose of democratic government; without it, it is vain to seek justice and charity in the social and economic order, or to seek justice and charity in government or in international relations.

In the second place, man must again become aware of the all-important truth that God's law is supreme in the affairs of men. This is another great truth Secularism has denied. Allied with a school of philosophy known as Positivism, Secularism preaches that all law is man-made and is derived from customs, usages, traditions and social experiences. This school of philosophy teaches that law is made only in the positive statutes of the State. Under the guidance of agnostic and atheistic thinkers, it has, in the words of Our Holy Father, "opened the way for a fatal divorce of law from morality." Acknowledging no higher law than its own, this system of thought, wantonly asserts that "the State can do no wrong." Socialism and Communism are its evil offspring, and the late departed but not lamented Nazism and Fascism were of the same wicked brood. From this distorted and baneful belief regarding the source of law came such pernicious errors as "might is right," "the end justifies the means," and "expediency is a certain guide in the affairs of State."

The Christian, however, is well aware that to secure true peace of soul, he must submit himself to the supremacy of the law of God, which, in the words of the Sovereign Pontiff, "is engraved with indelible characters on the hearts of men and which must be recognized as binding in conscience."

True civilization has always been marked by a government of laws rather than of degrees. Pope Benedict XV wisely tells us that "where the observance of the law flourishes, prosperity and peace reign, while, on the other hand, where the authority of law is neglected or despised, discord and caprice will prevail, and all public and private rights will be thrown into confusion." To the law of might must be opposed the might of the law of God, and He must again be recognized and honored as our Supreme Lawgiver.

As His Holiness has said in his Christmas message, "The self-styled realists of this age have proved themselves incapable of giving security

because they wish to put themselves in the place of the Creator and make themselves arbiters of the plan of Creation. Assuredly, whoever is seeking freedom and security ought to restore society to its true and Supreme Lawgiver.... Those, who, through atheism in theory or in practice, make gods of technology and the mechanical progress of events, inevitably end by becoming enemies of true human liberty, since they deal with mankind as with inanimate objects in a laboratory." They rule by caprice and whim.

But what can we do to restore society to its true and Supreme Lawgiver? Unquestionably, the start of this great undertaking must be made in the home and in the school. No greater obligation appears for parents and teachers than to lead the young to an humble recognition of the supremacy of God's law in all their tasks. And for this, they, the parents and the teachers, must give to the young a shining example of their own humble submission to God's law. What is needed above all is not so much a reform of institutions as a reform of conduct; and the soul of reform is, after all, reform of the soul.

Lawmakers, too, must remember that human, laws, suggested by human reason, must be kept in conformity with the ordinances of divine Reason. They must never forget that it is justice that makes law, and not law that makes justice.

And those who have the responsibility of the execution of laws must remember that all authority comes from God, and not from man. Where God's law is supreme, democratic government is safe, rights and freedoms are secure and sure, because government, then, is a government of conscience. Technological knowledge in the hands of such a government will be a distinct boon and blessing to mankind; but in the hands of the irreligious and the atheist such knowledge, as we know, can destroy man from the face of the earth.

The Christian realist attributes no excessive value or credit to human achievement or ability nor is he blind to the seriousness of present day problems. He knows that men, wicked men, have buried truth and goodness, and that the stone of this sepulchre must be removed; that men, wicked men, are hiding themselves in the darkness of sin, and that only the dawn of grace regained can dispel that darkness; that men, wicked men have rebelled against a just God and only submission to His holy law is the sure remedy for the ills of the day.

Our duty is clear. Our Holy Father asks us to face the ills of the world with a Christian realism. This means that we must know Christian principles and be ready to apply them. The great curse of the age is selfishness. We must meet this challenge, prayerfully and with knowledge and sacrifice. Only by such a sense of social responsibility can men of good will meet the challenge of the

times and avert a world-wide catastrophe. The Christian realist will seek a new order in Christ. He knows that our true home is not here, and for that reason his quest will be for the Kingdom of Heaven and its justice, knowing that all other things will be added thereto.

ALBERT J. SATTLER¹⁾

Admonitions of an Anguished Pontiff

AS ALL CATHOLICS know, the Holy Father is Pope of the Universal Church but also Bishop of Rome. His jurisdiction over the people of the Eternal City, therefore, issues from a dual source of authority. In addition to his solicitude for the Roman population which stems from his official position, the present Sovereign Pontiff entertains a special, often-expressed affection for the Romans. He himself is a Roman.

Referring to this fact in his recent address to the Lenten preachers of Rome, Pope Pius XII disclosed a deep-seated anxiety over moral trends in the Eternal City, stating that certain moral problems have caused him sleepless nights. He found existant evils as being singularly out of place in Rome, giving it the aspect of a city with a two-faced existence. A true son of Rome, such as himself, he said, "could never tolerate the world being given an occasion to form a dual image of it: one ablaze with the glories of history and worthy of admiration, and the other mediocre and without glory, on a level with other places dimly known for their religious apathy and their spiritual and moral indifference."

One of the two crimes which disturbed the Holy Father particularly at this time was that of suicide. "You must understand," he admonished the preachers, "that we refer to the too great number of suicides committed or attempted in your city and others by people in all walks of life and of all ages, even at those ages in which the hope for eternal life should seem brightest.... Suicide is a sin which not only excludes one from the normal ways of Divine Mercy, but is a sin against the essence of Christian faith and hope."

Reckless driving with a resultant high toll of traffic fatalities was the second evil scored by the Holy Father. He declared: "These mournful events cannot be attributed to technical factors

alone. They are caused by culpable imprudence of people who dare to drive without the necessary experience or under unfavorable psychological conditions, or who ignore the necessary precautions and regulations.

"Furthermore, what can be said of the irresponsibility of the mad drivers who allow themselves to be carried away by the frenzy of speed and competition, even in the heart of the city, indifferent to their own safety or the safety of others?"

It was a saddened Holy Father who addressed the Lenten preachers this year. The cause of his sorrow and its extent he confided to his clerical audience. Nothing can weigh as heavily upon the generous heart of the Father of all Christianity as the infidelity and misconduct of his children. All devout Catholics must be touched by our Holy Father's address on this occasion. While His Holiness' strictures against the prevalence of suicide are not applicable in the United States, his warnings against irresponsibility in driving motor vehicles certainly touches a sore spot with the people of our country. Not many months ago our own Bishops released a special statement on this subject. Perhaps we should have more sermons clearly outlining the moral responsibilities that go with driving. Also, we would do well in having our people discuss the moral aspects of our traffic accidents in the terms of personal responsibility. Certainly more energetic measures must be applied toward awakening the consciences of our people in regard to this pressing problem. Our death toll on our streets and highways is staggering. Better highways and more efficient vehicles cannot provide the answer. The solution of the problem, which is basically moral, lies with people. Hence its interest to the lay apostolate.

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SOCIAL REVIEW

Communism's German Dictionary

ONE OF THE MANY unfortunate results of Germany's present division is that the Duden dictionary, the classical authority on the spelling and meaning of German words, is now appearing in two different versions—one in West Germany and one in the Soviet-occupied zone. Identical words are given very different, sometimes opposite, meanings in each of the two Duden dictionaries now extant.

To cite a few examples: "Internationalism," according to the East Duden, is "the idea of a common struggle among the working-classes in all countries." "Objectivism" is defined by the East Duden as "a doctrine by which, under the pretext of scientific objectivity, essential aspects are ignored, while events and opinions are merely registered in an unselective and passive manner." According to the West Duden, the same word signifies the tendency "to deal with existing facts and truths rather than subjective thoughts and feelings." The two definitions of atheism contain a difference that provides interesting food for thought. The West Duden says that atheism is "denial of the existence of God," and the East Duden that it is "scientifically founded denial of the existence of God." To the word "materialism" the East Duden devotes nineteen lines of involved philosophical explanation, and passes over in silence the negative connotation that this word has for us.

The appearance of a new official dictionary in East Germany serves as another illustration of the serious consequences that continue to multiply as the division of this country is maintained. A divided Germany and a divided Europe are serving the Soviet purpose of imperialism too well to hope that the Kremlin will be induced in the foreseeable future to submit to any plan of reunification short of almost total capitulation to their designs.

Restraint of Religion

THAT RESTRAINT OF RELIGIOUS freedom today exists not only in Communist-dominated countries but in virtually every part of the world, was recently stated by Gary MacEoin, representative of the International Catholic Press at the United Nations. The pattern of restraint and the pretenses for restricting the exercise of religion dif-

fer from one country to another; but the net result is the same.

The suppression of all religion in the Soviet Union and in nations dominated by Communism is inherent in the idealism of Marxist materialism. By way of grave inconsistency, such nations usually deny the existence of religious restraint by pointing to their laws which guarantee religious freedom.

In Asia and Africa and in countries elsewhere which have recently passed from colonial status, Christianity is being hindered, if not outrightly suppressed, because these nations consider it "an integral element in the destruction of their indigenous countries." Hence the existence of such policies as that which places restrictions on the entry of missionaries from abroad and on their activities.

Mr. MacEoin attributes the difficulties confronting religious growth in Latin America chiefly to economic and social causes: poor living conditions and deficient education. He stated that millions of persons in these countries lack a certain minimum material well-being and intellectual development which must be present before a man can lead a normal spiritual life.

The restraint on religion in the United States, according to Mr. MacEoin, is due to "such a secularistic attitude to life as that reflected in the United States Supreme Court's interpretation in recent times of the First Amendment to the Constitution." According to this interpretation, the First Amendment was adopted "to create a complete and permanent separation of the spheres of religious activity and civil authority by comprehensively forbidding every form of public aid or support for religion."

The Church in Hungary

CASUAL VISITORS to Budapest often make optimistic comments on the Church's position in Hungary, overlooking the fact that Catholics there suffer many subtle restrictions. These visitors see the large numbers of people attending Mass, receiving Holy Communion and otherwise participating in the life of the Church. They hear sermons. With a limited knowledge of Hungarian, they get the impression that the priest says what he pleases. These appearances are deceptive.

Hungarian priests know well that there is almost always a civil official in the congregation when they preach. If a priest says anything not entirely agreeable to the government, he is liable to be called to account for it. The Catholic press in Hungary is practically non-existent. *Magyar Kurir*, the Catholic news agency in Budapest, is indeed still functioning; but it is allowed to publish only a limited range of news on ordinations, church-building and the like. The news, moreover, is restricted almost entirely to what is going on in Hungary, and virtually no one but a member of the clergy ever sees a copy of *Magyar Kurir*.

Two Catholic periodicals, *Ui Ember* (New Man) and *Vigilia*, both of which were suppressed for a time when Soviet tanks had quelled the popular uprising of October, 1956, now appear regularly. But both are under strict censorship and have had their paper supply so curtailed as to permit only the smallest circulation.

No books are imported from "imperialist" countries and, apart from a few works by foreign Catholic authors, the religious publications of the state publishing house are limited to the Bible and some few textbooks for teachers of religion.

It is no more possible in Hungary than in other Iron Curtain countries to predict the next move of the government, especially in this matter of religious publications. Recently, for instance, a few thousand copies of a booklet on Cardinal Newman suddenly appeared in one Hungarian diocese, and no one has been able to say why the civil authorities permitted its publication.

Although the constitution permits religious instruction in schools, the government puts up innumerable obstacles to impede such instruction.

The clergy are the objects of intermittent cajolery and flattery in an attempt to win their approval and support; but the true attitude of the government is apparent in the recent conviction of the former secretary of His Eminence Jozsef Cardinal Mindszenty, Primate of Hungary. Mgr. Turcsanyi was sentenced to life imprisonment for allegedly breaking into the state bureau of religious affairs during the 1956 uprising. Along with him fifteen other priests and laymen received various other less severe sentences. Almost half of the Hungarian episcopal sees are vacant, and many of the remaining ordinaries are elderly men. Despite this and the fact that the clergy is unable to receive direction directly from their legitimate superiors—as opposed to state-appointed "commissars"—Hungary's priests have shown admirable courage and devotion in shepherding their oppressed flocks.

The Soviets and Latin America

IS THE UNITED STATES taking its neighboring countries to the South too much for granted? Are we relying too much on the traditional good-neighbor policy without doing our part to sustain it in the present struggle between the U. S. and the Soviets in the world market? These questions were raised by John C. O'Brien in his column in *The New World*, of March 14. Mr. O'Brien registers alarm over the Soviet threat at our very doorstep, a threat not even the State Department seems to be aware of, at least as to its true scope. While our government has been striving—with little success—to thwart Soviet penetration in the Middle and Far East, it has been taking for granted the friendship of Latin America.

After our direct assistance in helping to rid Guatemala of the strangle hold which the Communists had on its government, we have settled back into virtual inactivity and seem to be little concerned simply because the Reds have not yet seized control of any other country south of our borders. We are overlooking the growth of the native Communist parties in many Latin American countries, despite the fact that our intelligence agencies are faithfully reporting what is going on. To cite a single example, the Communists in Brazil had grown from 25,000 in 1947 to a party of 100,000 in 1956.

There is a rise of anti-American feeling in Latin America which could have disastrous consequences for the United States in the world of trade. From fifty to ninety per cent of our imports of fifteen critical raw materials required for national defense come from countries south of us. In return for the dollars we have been spending for raw materials, the South Americans have been good customers of the United States. Next to Canada, Latin America absorbs more American capital than any other part of the world.

The chief complaints of the Latin Americans are based on our reluctance to make long-term loans so that they may develop their own resources. For good reasons, they would like to build their own industries instead of having American capital do it mainly for the benefit of Americans. Mr. O'Brien cites a recent economic conference in Rio de Janerio which was called to promote economic cooperation between the two hemispheres. At this conference the American representatives threw cold water on Latin American suggestions for loans for industrial develop-

ment. A request by Brazil was turned down, reportedly because the Brazil Government proposed to undertake an industrialization project. Thus rebuffed by the Americans, the South Americans have been turning reluctantly to Russia which has offered to accommodate them on terms of their own choosing.

As a result of the deterioration of our relations with the Latin American countries, Soviet trade with those nations has doubled in the last five years. The Russians are now awaiting a frontal, economic attack with offers of oil drilling, refinery and other industrial equipment in return for raw materials. Hand in hand with these extended relations has gone deep Communist penetration into some of the Southern republics. According to Mr. O'Brien, the next Soviet move undoubtedly will be to try to establish economic and technical missions to further increase Latin American dependence upon the Soviet orbit.

From "Farm" to "Rural"

THE NATIONAL FARMERS' UNION which professedly and in fact is devoted to safeguarding the interests of the small farmer, has recently announced a basic change of policy. Symbolic of the new policy is the employment of the word "farm" instead of the word "rural" hitherto used to designate the type of organization which the Union promotes. The change implies that the Union now recognizes the necessity of promoting industry in rural areas to insure the small farmer an adequate overall income.

The new policy of the Farmers' Union is adjusted to the modern need whereby those who cultivate family-size farms are forced to supplement their income from farming with revenue from other sources. Most farmers in this category seek employment in industry. Hence the obvious feasibility of having industrial plants established in rural communities. Up to now, the Farmers' Union opposed the movement of industry to rural sections.

The number of family-size farm operators in the United States is diminishing at an accelerated pace. These small farmers find themselves confronted with one of three decisions: 1. Either they give up farming, sell their property and move to the cities; 2. or, if they have sufficient means, they will increase their holdings through the purchase of additional acreage or livestock, usually doubling their original capital; 3. or they must

seek additional employment in industry to supplement their farm income.

Always an important part of the farm picture in recent years is the problem of surplus commodities. At present we are trying to at least partially solve this problem by the reduction of acreage under cultivation. The Department of Agriculture stated on March 18 that crop plantings this year seemed likely to drop slightly below last year's low level. If this prediction proves correct, the total acreage under cultivation in our country this year will be the smallest in forty years. Livestock grain acreage will be significantly smaller than it was last year; but the food acreage is expected to exceed last year's.

Considerable land will be withheld from production under crop control measures and under the soil bank program which offers subsidy to farmers for reducing plantings of surplus crops. Such measures, of course, are of little help to the small farmer.

Urban Renewal and Negro Immigrants

MONSIGNOR JOHN O'GRADY, Executive Secretary of Catholic Charities in Washington, D. C., complains with good reason that our present housing and urban rehabilitation programs are not giving sufficient consideration to the people whose homes are torn down to make way for new buildings. He states that we have gone ahead with vast clearance in American cities, but have failed to provide housing for the people who have been dispossessed. These, he says, we have driven from one slum to another.

Those who are suffering most of all in the upset which is attendant upon urban rehabilitation are the Negroes who are coming in large numbers from the South to take up residence in northern cities. Monsignor O'Grady recalls that, as a result of various immigration movements of the last part of the nineteenth and the first part of the twentieth century, we had problems that were somewhat similar to the problems of today. These immigrants were continuously driven into ghettos of our cities, even as the new migrants from the South are being driven today. Of course, the racial problem arising from the inflow of Negroes from the South are much more acute than were those resulting from European immigration.

Now that residential restrictions can no longer be applied to Negroes, they are not confined to ghettos. Accordingly, they are being driven out of these ghettos and are being pushed into other

areas of the city. Negro leaders complain that members of their race are facing new resistance and are being forced into areas where people will make it more and more difficult for them.

Monsignor O'Grady senses this very difficult problem in its true proportions. He finds that it calls for the proper kind of leadership and more adequate housing as well as a proper relocation program.

Narcotic Traffic

JUDGE HENRY ELLENBOGEN, of the Court of Common Pleas, Allegheny County, Pittsburgh, Pa., cited the following facts on narcotics and habit-forming drugs:

Statistics furnished by the United Nations show that about 11,500 tons of opium are distributed yearly through illegal channels. Source of much of the narcotics is Communist China. Chinese Reds are flooding the Western World with heroin, a derivative of opium and more than thirty times stronger. Communist China operates many heroin plants including the world's largest at Mukden, Manchuria, which alone can produce fifty tons each year. Ninety to ninety-three per cent of all addicts use heroin.

Special target of the world dope peddlers is the United States which has more drug addicts than all other Western nations combined. Dr. Marie Nyswander, president of the National Advisory Council on Narcotics, in her book, *The Drug Addict as a Patient*, notes that estimates of the number of addicts run "from a conservative 60,000 to an outside figure of one million."

Drug addiction among young people is increasing most rapidly at present, and children as young as eleven years have been found addicted. The book, *Narcotics and Narcotic Addiction* (1954), defines drug addiction "as a state in which a person has lost the power of self-control with reference to a drug, and abuses the drug to such an extent that the person or society is harmed.... Addiction implies a compulsive and repetitious use of the drug, and that the harm done the user varies with the degree of personality disorder which characterizes the addict."

Heroin purchased in illicit markets of Asia or Europe for \$2,000 may gross up to \$600,000 when finally sold in the U. S. Marihuana bought for \$10 to \$15 in Mexico retails for about \$1,200 at a dollar a cigarette.

Total illicit traffic in narcotics is estimated at \$600 million annually.

Spread of narcotic addiction among youth has been considered such a danger that the Congress of the United States, in the Narcotic Control Act of 1956, signed by President Eisenhower July 18, 1956, provided that sellers of narcotics to persons under eighteen years of age shall be punished by death, according to the discretion of the jury.

Need of Metropolitan Planning

SOCIOLOGISTS AND OTHERS have frequently complained of the difficulties and hardships that have overtaken urban civilization because our American cities grow without planning. It would seem that the same lack of planning is characteristic of the current growth of our suburban areas. Baneful results are bound to ensue unless a new approach is adopted in dealing with the rapidly spreading residential areas of our nation.

This warning was sounded by Albert M. Cole, administrator of the United States Housing and Home Financing Agency. In a recent address at the closing session of the 15th annual convention of the Pre-Fabricated Home Manufacturers Institute in Boca Raton, Florida, he characterized our suburban civilization as the "septic-tank" variety. He contended that most cities are not planning their growth and that the plans they do make are not being implemented in relation to the growth of an entire region. In other words, the need is for cosmopolitan planning. According to Mr. Cole, taxpayers a few years hence will be faced with demands for the expenditure of millions of dollars to "straighten out the mess."

The U. S. Government, according to Mr. Cole, has issued repeated warnings against planless metropolitan growth. More than that, it holds out a practical program of assistance which has been set up under Section 701 of the Housing Act of 1954. This Section, Mr. Cole, explained, authorizes federal financial aid on a matching basis to official state, metropolitan or regional planning agencies for the planning of metropolitan and other urban regions. Some forty metropolitan areas have started planning programs under Section 701.

Mr. Cole properly emphasized that planning by itself, no matter how thorough or on how great a scale, was not the complete solution. Planning must be accompanied by a sense of responsibility on the part of the people living or working in the regions involved. This responsibility should induce them to join in voluntary associations for the successful implementation of all plans. In other words, there is great need for engendering a community consciousness.

HISTORICAL STUDIES AND NOTES

RECONCILIATION OF A FALLEN-AWAY PARISH IN WISCONSIN, 1852

REVEREND FRANCIS XAVIER PAULHUBER labored as a missionary in Wisconsin from 1851 to 1856. A report of his activities was given in foregoing issues of *Social Justice Review*. Not included in this report was a very important sermon preached by Father Paulhuber in a private home near Salisbury, in the town of West Bend, Washington County, Wisconsin, on July 7, 1852.

In this sermon the missionary attacks the very serious problem of a fallen-away parish. After a brief introduction the preacher pointed out that the conditions of the young Church in America resembled those which confronted the universal Church in the earliest centuries. He then entered into his subject and developed his theme as follows:

Something which is known to all may not be ignored in silence; yet it may not be unduly publicized. It would make a difference if the affair were publicized by a person in official position at some public function. Conditions in your parish are of such a nature: you know these conditions and I know of them; your Bishop and chief shepherd also knows them and has sent me to you on a special mission.

I wish to here state publicly that some members of your parish conduct themselves in an excellent manner; they hold steadfastly to their Faith; they show a love of God and of their neighbor; they pray much and lead a clean moral life; However, your congregation, as a body, has lapsed into a miserable condition, becoming thereby a scandal among yourselves and to all the people in the vicinity.

The Rt. Rev. Bishop is much concerned about your condition and when I myself heard about it for the first time, I became very depressed. I volunteered to be sent to you by the Bishop. I resolved to use every means to lead you back on the right road of peace and harmony, both among yourselves and with us and the Church universal. I undertook the trip to you yesterday at the instruction of the Rt. Rev. Bishop and with the faint hope that I may be instrumental in leading you back to the Church. I do not know whether my hopes will be crowned with success or failure. God alone knows. Yet I will do my best in the matter.

Nominally you count 80-90 Catholic families. Two-thirds of them are German Catholics. I now speak to them in German. Later I will address in English the one-third who are Irish Catholics.

Most of you Germans live in the flourishing villages of Salisbury and West Bend which are only a half mile distant from each other. As I gather, you are all already rather prosperous. Yet it is quite strange how things have developed. A Jew donated to you a lot in the center of West Bend for the building of a church and school. You were very active at first in erecting these buildings. Within a short time you had built the walls and roof of a presentable chapel. A priest has celebrated Mass once a month for many years in this private house. Things progressed so well that it seemed you would become one of the most flourishing congregations, and the Rt. Rev. Bishop would be warranted in sending you a resident priest with the result that soon Catholic immigrants could be directed to your community with the recommendation: If you wish to find a good place for settling, go to West Bend or Salisbury.

Alas, how these hopes have been dashed! All of a sudden cockle began to spring up among the wheat; it grew so fast that in the course of time every wheat stalk was threatened with being choked to death. Could it have been otherwise? At that time I had no right to speak of these disgraceful affairs. The first bone of contention concerned the deed to the church property. Many of you were opposed to handing it over to the Bishop. Yet this is, as you all know, a Church law in this country and is recognized by most people without any objection.

A second cause for dissension was the treatment, rather mistreatment, of the missionary whom the Bishop had sent to you. The missionary was a good priest, a compatriot of mine, who was so mistreated that the Bishop ordered him to leave you. Yet the saddest incident was the third: A man came to you who called himself a Rongeaner, a Humanist and Free-thinker. He delivered to you in a public place a discourse which I am ashamed to repeat to you even in outline. You told me that during his talk even a dog, an irra-

ional beast, had detected him. You ran after his man and even now some of you continue to follow him.

The consequences of such evil affairs could not fail to crop out. You have not had divine services for the past two years; most of you have not received the sacraments; several of your children are not yet baptized; some marriages have not been validated and some people have died without the sacraments. Your church building has not been completed and your congregation is totally divided, disorganized and completely disturbed. I certainly pity you and I am sure that you yourselves feel as I do. How the old people are to be pitied who are standing at the brink of the grave; they surely have come to America to merit a better lot than to run the risk of dying outside the Church and being eternally lost. How pity the children who were given you by God, surely to receive better care than to be permitted to grow up without religious instruction and in later life to become the prey of irreligious and infidel perverters. Allow me to pass from such sombre reflections, since I am too much grieved at them.

From the mouths of a majority of you I would like to hear the exclamation: Is there no remedy for these ills? What is to be done? The good people, being well disposed, will surely lead the way. Others will perhaps follow suit. Now let us see what can be done. I will do what is in my power. I will first use the force of my words. If they cause a change in your hearts, then there will be room for doing something by my deeds. Dear God in Heaven, come to my assistance in this fateful hour, when the salvation of an entire congregation, of numerous families is at stake. All of them have been redeemed by the Precious Blood of Jesus Christ! May the good Lord assist me to save them all, so that the Blood of the Redeemer will not have been shed in vain for them! The first thing which you have to consider and believe is that there is no salvation for your souls outside of the community of the Holy, Catholic and Apostolic Church. He who does not hear the Church, says the Lord Jesus, let them be to thee as the heathen and the publican. The Redeemer said to Peter, the Prince of the Apostles, on whom he has built, as on a rock, the Church: "Feed my lambs, feed my sheep." "Confirm thy brethren." But this is impossible to those who are no more united with the Church and with Peter.

Decide for yourselves regarding your present position. Consider whether we are warranted to throw up our hands in consternation as do people thrown out of a ship into the ocean, who are carried off to their doom. Also, I must exhort you, beseech you, not to permit yourselves to be deceived with certain signs and indications which you might misinterpret. Suppose Catholics indicated their church affiliation by carrying a large "C" on their breasts. Would you be warranted in assuming that everyone who carries this letter on his breast is a Catholic? Certainly not! The "C" could just as well stand for "corporal," "criminal," "Communist," "Congregationalist," "commuter," etc. Again, we Germans have a common language. Yet we cannot consider everyone a German who speaks our language. He who is not acquainted with conditions in this country might be inclined to think that every resident is a citizen of the United States. Perhaps you know that hardly a tenth of the settlers in Salisbury and West Bend and scarcely two hundred of you are citizens. Assuredly external signs and marks of identification might easily lead you into error.

The same holds good in regard to membership in the Catholic Church. It is easy to say: "I am a Catholic." It is just as easy to say: "I am a citizen of the United States." But is each of these statements essentially true? You have been baptized a Catholic; that is true. But are you still a Catholic? Could you have been cut off from the Catholic Church? You believe and speak like good Catholics, but may I ask: Is your faith truly Catholic? Is your faith not somewhat adulterated? Can your faith stand the test of fire? You may even receive the sacraments and attend Mass, when you are inclined to do so. But do you fulfill your duties in obedience to the Church? Again, you may show respect to your priest, the Bishop and the Pope. In so doing, are you convinced that they are your ecclesiastical superiors? Do you still respect and obey these superiors even when they command you to do things which you do not like? You boast of your honesty, your good works and your clean life. Is all this the fruit of the grace of God, or is it merely the result of your own human effort? Dear Christians, these are the signs and marks of a truly Catholic Christian which are not to be merely displayed but must also be able to stand the test of fire.

The greatest trouble, you say, was aroused in the parish by the demand that the title of the

church property be delivered to the Rt. Rev. Bishop. Now listen what I have to tell you dispassionately. I carry here in my hand a book which contains the laws and ordinances which were enacted for the Catholics of the United States. All the Bishops of America, who are the lawmakers of the Church by right, published these laws and ordinances in the Councils of Baltimore, and the Apostolic See in Rome has approved them. One of these laws demands that the deeds of all church property must be delivered to the Bishops. Since this is the law, you would think that no Catholic would hesitate to observe it. The Bishops and the Popes have made this law; it must, therefore, be a good law. And why did the Bishops enact this law? Every one of you should know that in this country the civil law does not recognize a so-called mortmain. Therefore, it is not permitted to deed a building or other property to a church, a saint, etc. Accordingly, the proprietors must be one or more living persons. Who should now be selected as proprietor of church property—the spiritual father or the spiritual children?

Some are afraid that the Bishop as proprietor of your church property might sell, exchange, lease or give it away. This is surely a foolish idea. The Bishop as shepherd will surely not act as a robber and a wolf. He cannot do such a thing even if he would attempt to act this way. You could easily stop him and could prove in court that the property was given for church purposes and no other use. In the courthouse you could easily get a copy of the deed, and you would see with your own eyes that your church property is restricted for use as a Roman Catholic church by the Roman Catholic congregation of the place. Every court would return the property to the congregation, if the Bishop would appropriate it to himself or sell it. Every sensible man will see that there is no danger that the congregation will lose its property.

I know that some shrewd heads imagine that if the Bishop is once the proprietor of the church and the premises, he will do with it as he pleases; he will allow services or stop them at will; he might now send this priest and then another, and finally he may even close the church and put it under interdict. If, however, the congregation were the owner of the property, they say, it could appoint a priest and have services according to its will. Then the Bishop could not close the church. Nonsense and stupidity! How can you imagine

that a Bishop, who has sworn to do his duty and who has to give an account to God and his conscience, and who has to give reports to the Apostolic See in Rome on his administration—how can you believe that such a Bishop could do what he pleases, not observing the laws which restrict him in the government of his diocese? Do you know in what case the Bishop has power to close your Church? Only in the event that you cease to remain Catholics and that you rebel against the authority of the Church. In such a case the Bishop must close your church, because according to the deed the property belongs only to Catholics.

In the event that the congregation would retain the deed of the property, do you think that you would get a Catholic priest to minister to you, and that he would accept an appointment from you instead of the Bishop? I think that you would not find such a priest. If you would appoint a priest without the consent of the Bishop, you must know what a man like myself could do against you. He would appear on the scene and would have you and your illegally appointed priest brought into court; he would instigate legal action against you on the grounds that you are using Catholic property, though you are Catholics no more, for you would no longer be subject to the Bishop. I would easily win the case in court; then the church would be closed by the sheriff.

Now I will tell you what the trustees of the congregation could do to you, if the deed were made out in their name. They could tell you: Now you are Catholics no more and you no longer have right over the church. They could throw you out and you could do nothing about it. How could you prove that you are Catholics and have right to the Catholic church?

In such event, your affairs would become completely nonsensical. Yet, up to now, you have acted precisely so nonsensically. You have kept the church property to yourself and have not signed it to the Bishop. It should now be obvious to you what your future lot must inevitably be. Your congregation would dwindle instead of increasing. I am surely surprised that the Jew, an otherwise honorable man, who lives just across the street, has not yet taken back the property which he has donated to you for a Catholic church since it is certain that you have ceased to be Catholics for the past two years.

The second cause of your present lamentable condition is your dissension with the priest who

had formerly come to your locality and celebrated Mass here. I have investigated this affair thoroughly and have discussed it with many of you; but I do not find a particular reason for complaints on your part. Now listen to me patiently.

The priest who was sent by the Bishop to celebrate Mass once a month on a weekday has the general reputation of being a very zealous missionary who is active day and night and lives poorly. Of the eighty missionaries of the diocese he is without doubt one of the hardest-working; but in regard to salary he is one of the poorest, living in the humblest quarters. When I met him for the first time last year, I considered myself obliged, as compatriot and elder priest, to tell him that he should take better care of his health and safeguard his life. He has charge of fourteen congregations and celebrates Mass in twelve churches; he spends much of the time on horseback; he takes a frugal meal in a farmhouse, never a breakfast, and in the evening he cooks himself a few potatoes. I now ask every one of you: Who will envy the life of this man? Which of you lead a similar hard life? Does that man not deserve to be commiserated with and supported, rather than to be antagonized and mistreated? The stipend for services consisting of High Mass, sermon, confessions and Communion has been stipulated for years. But we German priests do not take the full stipend; we take only two dollars for one service. On this salary we must live; we have to buy our clothes, must buy and keep a horse, must buy a chalice, missal, and vestments and even wine for Mass, not to mention other necessary things (altar-reads, linen, oil-stock and a satchel to carry everything in). Is this stipend really too high in view of the fact that we cannot have more than two or three mission services during one week? This priest had to travel twelve miles to visit you. I had to travel twenty miles to come here. He had to stay with you two days. But you all know that a mason or carpenter is paid two dollars a day. Is it not a shame that you pay a missionary priest only half the wages of a workingman? And even that little was considered by you to be too much.

A priest who takes charge of your congregation must be ready to visit the sick day or night in Siberian cold in the winter and in African heat in the summer; he must face storm and wind and in rainy season must travel over bottomless roads; he must do all this without pay. Ask

a laborer whether he would be willing to walk or ride on horseback twenty or thirty miles; and if he is willing to do so, ask how much pay he demands. We German priests make sick calls entailing such travel without pay. It is only on the occasion of regular services that we demand some small remuneration for our sustenance. Many of you imagine that we should not demand anything, since presumably we could live comfortably without compensation. Do you think that there are foundations here as there are in Germany, where priests could live on the interest of funds? Or do you think that the government is paying a salary to priests from government revenues? Or do you think that the Bishop may pay the salary of priests? Or do the European missionary societies pay the salary of priests? They pay only the expenses of the trip across the ocean. Or finally, can priests live on air?

It is true, we all wish that we had some land and were able by its cultivation to make a living. We all wish that we could say like St. Paul: "You know, I did not ask you for silver and gold and clothes; what we needed we labored for, working with our own hands. You remember our labors and trials working day and night not to become a burden to any of you. I have showed you that by personal labor the weak are preserved from falling, remembering the word of the Lord: it is better to give than to receive."

Indeed we missionaries would be glad if we could say the same as St. Paul. We might ask that you give us the time and the opportunity for work, that is, work which does not disgrace our state of life. Now we have neither the time nor the opportunity for work. Therefore, we must demand of you our support for the service we give you. You must believe me that it pains me to talk about this matter. I feel a sort of shame creeping over me to have to face a congregation which was so heartless that it would not contribute to a priest for his services, despite the fact that he had worked more than could be reasonably expected of him. Naturally he was forced to stay away from your place. Besides, that priest was treated with rough, insulting and poignant words, and worse than that, was ridiculed and insulted. These were the means of corporal sustenance which you dispensed as rewards for his services to you. Consider well the indignities heaped upon the priest by you. May this suffice on this point for the present.

I cannot pass over in silence the third point

which is the most foolish and most disgusting of all: It is that you have run after a man who now calls himself a disciple of Ronge, then a Humanist and a Freethinker. You have listened to the impious talks of this tramp with approbation and applause. Some of you have become real disciples of him and thereby have given up the Catholic Faith. This is my sole consolation that, as I have found out, many of you are now ashamed of your conduct and would be glad, if they could deny that they took part in these scandalous doings. Yet you cannot deny it in the face of God and can only be absolved of that sin through contrition and penance.

I will now compare your scandalous behavior with the exemplary ways of the congregation amidst whom I am residing. When this said apostle of irreligion was about to visit my congregation and to preach publicly there, all men, young and old, assembled vessels full of rotten eggs and were ready to bombard him as soon as he might utter the first slander against our Church. I happened to know about this contemplated onslaught in the nick of time, so that I could stop it, reminding my people that such a manner of acting was not in keeping with our religion. I warned the man on the attitude of the congregation and he was thus kept away. Yet my congregation is composed of many men who are not models of piety or saints. Indeed, the beasts can teach us how to act in cases like these. When horses notice the presence of wolves, they do not run towards them, but they form a circle, taking the young ones to the center, and turn their heads toward the inside, ready to attack the enemy with the kicking of their hind feet. Wolves do not dare to attack such a group of horses. In the beginning of this sermon I pointed to the behavior of dogs, how a large dog will lead and the others will follow. Surely, dogs can shame you.

What did you hear from the mouth of the false prophet: slander, sneers, defamation, lies, obscene jokes, buffooneries, and so forth. Do these things look like a message of peace and fraternal love? Did you, in listening to them, become thereby better, more happy and contented? I was told that after those slanderous talks obscenities and scandalous deeds were done which I will not mention by their German names. "By their fruits you will know them," says the Lord.

The tramp preacher has promised that you will become free men by adopting his teachings; you will be freed from all contributions to the *Pfaffen*

(priests). And what happened? A few days after he had left, he sent you a shoemaker as your pastor and preacher. This man had acquired some smattering of education in Germany and then was chased off. This cobbler became your pastor; but you told me that you chased him away before long, because you became ashamed of him. He did not wear a shirt but only torn pants. Besides, he would have become a burden to you, because he would not work, loitering all the time in the saloons. What a shame for you! Oh, were it possible that this river flowing past us here would wash away the whole affair as if it had never happened! Let me pass over these ugly things and make a few remarks by way of conclusion.

The main thing is that you give me your confidence. You see me standing here speaking to you. You have listened to me. You have perhaps received favorable reports about me from people of my parish. Is there anyone who does not trust me? If so, I ask him kindly to leave. I am not of any use to him and so he may go away now. You who remain I want to have trust in me. I only want to promote your eternal welfare and the salvation of your souls. Believe me, I will guide you right and will help you to rectify your miserable situation. In short, believe that I will be to you your good father, shepherd and pastor.

Now you all answer me in common and loudly with "Yes." (Answer: Yes). Now the document has been drawn up and needs only the signature and the seal. In my hands I have a written document in which it is stated that you are again a Catholic congregation and that all those are members of this congregation who have signed their names. Take this document, and all fathers of families shall now sign the names of their families in my presence. (It was done.) Now we need the actual sealing of the document by your cooperation. There you see a man who is a justice of the peace and a notary public; he will now write out the deed of your church property and transfer it to the Rt. Rev. Bishop. The members of the church committee will now, in the name of the congregation, sign this transfer of your church property to the Bishop and confirm it with their signatures. (This was done also.)

Now, thanks be to God! I will give you a token of my friendship. I promise you that I will visit you every two weeks and I expect that every time you will put two dollars before me.

These two dollars I will not take for myself; I will contribute them to the completion of your church. I will give you even more, as soon as I will be able to do so. Let us be united, and your holy vocation will soon yield gladsome fruits. You yourselves, your children and grandchildren will reap the fruits of this day of the reconciliation of your parish. Have courage, give me your trust, keep peace among you, stand steadfast in your faith, in hope and in charity. God bless you. And now I shall begin saying Mass.

* * * *

In the Mass Father Pulhuber thanked God publicly for the reconciliation of the congregation and dedicated it to the Mother of God with these words: "See, Mother, I have promised you beforehand what from now will be kept forever. I dedicate to you this church and this congregation in a special way. We will now offer the Sacrifice of peace and reconciliation, because peace has been made again between God and you, between the good Bishop and you, and peace shall remain forever."

Thus on July 7, 1852, was effected the reconciliation of an erring congregation with God and the Church at West Bend, Wisconsin.

* * * *

This article has been translated from *Social Justice Review* (then *Central-Blatt and Social Justice*) November and December, 1919, issues

(pp. 243-255 and 287-289. The German original was reprinted from the book of Dr. F. X. Paulhuber, *Bilder des amerikanischen Missionslebens in zwölf auserlesenen in Nord-Amerika gehaltenen Predigten mit einigen Worten über die dortigen Erlebnisse*. (Freising, 1864. Pp. 71-88)

On page 255 of *C-B and S.J.*, Mr. F. P. Kenkel, the editor, remarks: "Some of the sermons published by Father Paulhuber, missionary in Wisconsin, 1851-1856, in his *Bilder des amerikanischen Missionslebens* are valuable contributions to the history of the pioneer days of the American Church. This is especially true of the foregoing sermon preached on July 7, 1852, to reconcile an erring congregation. The causes of the apostasy which lasted two years are symptomatic of the times and reveal the difficulties which Bishops and priests encountered in many places. The tendency of the lay people to administer church property in the spirit of the early Church Trustees, and the evil influences of the German Radicals were the main causes of those troubles. The foregoing sermon describes these evil causes and gives us an insight into conditions which led many Catholics into apostasy and rendered the labors of the missionaries exceedingly difficult."

We add: These evils discouraged many missionaries so that they left America after the short service of a few years.

REV. JOHN M. LENHART, O.F.M., CAP.

Book Reviews

Received for Review

Baur, Rt. Rev., O.S.B., *Saints of the Missal*. Trans. by Raymond Meyer Peter, O.S.B. Herder Book Co., St. Louis. \$3.95.

Claudel, Paul, *The Essence of the Bible*. Philosophical Library, Inc., N. Y. \$3.00.

Cross, Robert D., *The Emergence of Liberal Catholicism in America*. Harvard University Press, Mass. \$5.50.

Exner, F. B., M.D. and Waldbott, G. L., M.D., *The American Fluoridation Experiment*. Edited by James Rorty. Devin-Adair Co., New York. \$3.75.

Guardini, Romano, *The Lord's Prayer*. Trans. by Isabel McHugh, Pantheon Books, N. Y. \$2.75.

Harris, Abram L., *Economics and Social Reform*. Harper & Brothers, New York. \$5.00.

Hutchinson, Rev. R. A., *Diocesan Priest Saints*. Herder Book Co., St. Louis. \$3.95.

Morrow, Most Rev. Louis Laravoire, S.T.D., Bishop of Krishnagar, *My Catholic Faith*. My Mission House, Kenosha, Wis. \$4.00.

Perpetual Help Daily Missal in Four Volumes, Vol II, April-May-June Perpetual Help Center, New York.

Reviews

Trochu, Francis, *Saint Bernadette Soubirous*. Translated and adapted by John Joyce, S.J., Pantheon, New York, 1957. 400 pages. \$4.95.

FOR THE CENTENNIAL of the vision at Lourdes this masterful and eminently readable biography published in France in 1954, now appears in English translation. Msgr. Trochu had access to all the documents, published and unpublished, that pertain to Bernadette's life. After a brief account of her childhood there follows the endlessly fascinating account of the apparitions and the girl's valiant struggle against the obstacles and incredulity with which she was opposed by the lay and clerical world alike, until her final vindication.

The obscure martyrdom of her life as a nun in the convent at Nevers, with an uncomprehending Superior and the sufferings of illness, forms the next section of the book. The last part tells the wonderful story of the grotto and the pilgrimages, the marvelous and

exceptional gifts of God in Bernadette, which the Church requires of its saints.

Not all the thoughts of a saint can be recorded, even by the saint. Many aspirations and loving prayers to the good God are so fleeting, so tender, so elusive that only God knows them all. Only God knows them all: in one way, of course, that is enough; but we all know the saints' thoughts and loving acts of the will because the saints are our models; they teach us how to become saints.

The external life of the saint is not the most important aspect of his history; nevertheless, it helps to complete our picture of his holiness of life and often is one of our best indexes to his interior. Msgr. Trochu has the unusual ability of delineating the exterior and, as far as possible, of indicating the interior life of a saint. His genius in this regard established new standards in writing the lives of saints, when he published his *Curé of Ars*. Now his *Saint Bernadette Soubirous* reaches another triumph. In the *Curé of Ars* there were external marvels to tell on every page. Bernadette's life, before and after the eighteen apparitions, was without much that was exteriorly marvelous. Yet Msgr. Trochu succeeds in bringing together the tremendous spiritual forces at work in the saint's life, using direct quotations from her letters and spiritual diaries, and from contemporary witnesses. He thus gives one of the most spiritually refreshing stories of our times. His sense of the dramatic is always true and without strain. He points out these sharp contrasts: the Immaculate Virgin chose a city dump as a place of the apparitions; she appeared to a girl whose home was an old prison where the "off-scourings of humanity" had at one time been confined; human officials and varied obstacles did not stop the unseen spiritual force at the grotto; an obscure little peasant became more widely known than an empress.

The high point of her spiritual life Bernadette considered to be Mass and Holy Communion. On pages 364 and 365 it is shown that her greatest happiness, even in her last illness, was "to join in spirit in the Holy Sacrifices which, at that very moment, were being celebrated in this or that part of the world." She used to note the particular country where priests at that moment were going up to the altar of sacrifice; for this she used a well-known pious picture: a clock-face on which could be read the hours of Mass in every part of the globe. She also loved to gaze at a simple print, fastened to the bed curtains, representing the Elevation of the Host. On the picture, bowing down behind the celebrant, was a little altar boy. Bernadette would sometimes call out to him: "Now then, ring the bell!"

REV. JOHN JOLIN, S.J., PH.D., S.T.L.
Regis College, Denver

Brophy, Liam, *Canticles and Chorus: Flights of Franciscan Fancy*. Franciscan Printery, Pulaski, Wisconsin, 1956. 112 pp. \$2.00.

Doctor Liam Brophy of Dublin, Ireland, a Doctor of Philosophy and a well-known contributor of articles and poems to Catholic periodicals throughout the English-speaking world, has given us in *Canticles and Chorus* a bright and cheerful collection of poems which is truly a book for everybody, and one which

demonstrates, as probably no other, the universal appeal of St. Francis of Assisi and his spirit. The author has evidently fathomed what is meant by the spirit of the Little Poor Man of Assisi, and he has succeeded in giving expression to that spirit in a striking and attractive manner in his poems.

Even those who ordinarily do not read poetry will enjoy perusing this little book, not merely once but many times over. It is not the kind of poetry which can not be understood unless you ponder over it a long time and study an array of explanatory notes, although there are some enlightening comments for a few of the poems. You grasp the message contained in them at the very first reading, and you cannot help absorb something of the Poverello's spirit, expressed sometimes in a light-hearted and humorous vein. These little "flights of fancy" restore to you a sense of balance, cheer you up, and make you so much better and happier for reading them. The reason lies in the fact that St. Francis, who was a poet himself, recognized in God's creation that wonderful poetry which escapes so many of us who are so absorbed in fighting our way through life, that the beauty all around us, the beauty of God's love of us and our love of God and God's creatures, escapes our blinded eyes.

That this is a book for everybody is shown by the fact that almost everyone you can think of addresses St. Francis in these poems, or St. Francis talks to them. Bridegroom, father, housewife, teen-ager, student, school-teacher—all learn something from St. Francis. Cobbler, farmer, miner, factory-worker—these, too, are uplifted by him. Banker, builder, engineer, politician respond to his charm. Actor, comedian, artist, sculptor, editor, critic—for these, too, the Saint of Assisi has a message. The deaf, blind, convalescent, and doctor and nurse—for these St. Francis has a word of encouragement and cheer. Even such very modern people as an air-pilot, a motorist, stenographer, printer, pressman and shop assistant find that the medieval Saint can help them to solve their problems. But what about those who are unemployed: the hobo, prisoner, soldier? They likewise come under the benign influence of the Saint of Assisi. Just one little sample. The motorist addresses St. Francis in these words:

Dear Francis, of your charity,
Gain me the grace of courtesy,
And keep me, as I drive along
Alert and cool and free from wrong,
Keeping within the moving lines
Obeying all the traffic signs....

And there is more like it; and at the end: "Let me remember, I entreat, That life is a long One-Way Street."

Some of these poems are worth framing so that they can be hung up on the walls of home or office or factory or studio, of library, or classroom, or hospital to be a constant reminder or mentor. Anyhow, if all the different kinds of people mentioned would read these poems and read them often, then pushing, jostling selfish mankind would be transformed into a better and happier world.

FR. MARION A. HABIG, O.F.M.
St. Anthony's Friary, St. Louis

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

ARCHBISHOP RITTER'S SILVER JUBILEE

ON APRIL 27, His Excellency the Most Reverend Joseph E. Ritter, Archbishop of St. Louis and Episcopal Spiritual Protector of the Catholic Central Verein, celebrated his silver jubilee in the episcopacy. The archbishop offered a Solemn Pontifical Mass of thanksgiving in the chapel of Kenrick Seminary. Some four hundred priests in attendance sang the Ordinary of the Mass, while a newly ordained class of priests for the Archdiocese of St. Louis chanted the Propers. The festive sermon was preached by Bishop John P. Cody of Kansas City, Missouri.

Immediately after the Solemn Pontifical Mass, a dinner was served in the seminary refectory. Addresses on this occasion were made by Archbishop Paul Schulte of Indianapolis, Bishop Mark K. Carroll of Wichita and Bishop Charles H. Helmsing of the Springfield-Cape Girardeau Diocese. The assembled priests gave the jubilarian a tremendous ovation when he rose to respond to the various toasts. Archbishop Ritter has completely endeared himself to the priests of the Archdiocese of St. Louis during the twelve years he has served as their Chief Shepherd. The tremendous expansion, both materially and spiritually, of the St. Louis Archdiocese under Archbishop Ritter's leadership was properly noted in the course of the addresses. Other

members of the hierarchy who graced the occasion with their presence included Bishop Joseph M. Marling of Jefferson City, Bishop David F. Hickey, retired Ordinary of Belize, British Honduras, and Auxiliary Bishops Leo C. Byrne and Glennon P. Flavin.

Born July 28, 1892, the future prelate was educated at St. Meinrad Seminary for the Diocese of Indianapolis. He became Auxiliary Bishop and Vicar General of the Diocese in February 1933, and was consecrated March 28, 1933. A year later, March 28, 1934, he was appointed Bishop of Indianapolis, becoming an Archbishop when the diocese was elevated to the status of an archdiocese in December, 1944. Upon the death of John Cardinal Glennon in 1946 Archbishop Ritter was named to the vacant See, one of the most historic in the United States. He was enthroned on October 8, 1946. In this same year he graciously accepted the invitation of the Catholic Central Verein to be its episcopal spiritual protector. The late Cardinal Glennon was his predecessor in this office.

The editor and staff of *Social Justice Review* join the officers and members of the Catholic Central Verein and Archbishop Ritter's countless friends throughout the United States in felicitating him and wishing him many more years in the episcopacy. *Ad multos annos!*

Convention Calendar

THE 103RD CONVENTION of the Catholic Central Verein of America and the 42nd Convention of the National Catholic Women's Union: Jefferson City, Mo., August 2-6, 1958. Convention headquarters: Governor Hotel.

Central Verein of Connecticut and the Connecticut Branch of the NCWU: St. Cecilia Parish, Waterbury, June 8, 1958.

Mr. John Eibeck on the Value of Fraternalism

M R. JOHN EIBECK of Pittsburgh, Pa., Supreme President of the Catholic Knights of St. George and Honorary President of the Central Verein, is undoubtedly one of the nation's leading authorities on Catholic Fraternalism. When Mr. Eibeck writes or speaks on this subject, he is worthy of a hearing. It was, therefore, with no little gratification we noted his monthly message in the March issue of the official organ of the Catholic Knights of St. George, which was titled "The Value of Fraternalism and Mutual Help." His timely message reads as follows:

One of the finest and most beneficial chapters in the history of American life was the founding of Fraternal organizations during the last century, which proved to be a real asset and valuable contribution to the social and economic life of America. Common problems and the mutual desire to promote the spirit of friendship and good will, and to help those in need, was the thought which motivated its founders to unite in a common cause.

Though many of these societies which at one time dotted the land, for reasons of their own, are no longer in existence, and whilst some others have strayed away from the original purpose, the majority have continued on their designated path and have remained dedicated to the fine principles of real Fraternalism. Amongst these societies is our own Catholic Knights of St. George, which for nearly seventy-seven years has followed in the footsteps of its founders by providing that material and spiritual aid to its members so necessary in the life of man.

We, of course, realize that times change and that we are living in a commercial age in which the urge for competitive modernization over-shadows some of the traditional sentiments which are the very foundation of Fraternal societies. It was these human sentiments which prompted our founders to organize the Catholic Knights of St. George, thereby uniting forces to perform those acts of human kindness, mutual help and good will, which ennoble men and make for a better world in which to live.

This is the real fraternal spirit, a spirit we are certain lives in the hearts of all, which we should cultivate and promote not only in our own limited circles, but among all with whom we come in contact, and especially in our own society in which the basic principles of fraternalism have been a tradition since 1881.

District and Branch Activities

California

THE SECOND QUARTERLY MEETING of the German Catholic Federation of California was held at St. Boniface Church in San Francisco on Sunday, January 26. President Karl Nissl was in charge of the meeting.

The Kolping Society of San Francisco announced that it had purchased a lot for the erection of a new building. Plans are now being drawn for a modern, efficient structure which will include one hundred and forty single rooms, a swimming pool, meeting halls, and a large auditorium with a fully equipped stage and other facilities related to the Kolping program. Members are looking forward to the completion of the new building by the end of this year.

The committee in charge of the 1959 national convention held a meeting at the Kolping House on January 14. Mr. Edward Kirchen, chairman of the Convention Committee, appealed for suggestions on ways and means to raise funds for financing the convention. Mr. Ted Kast donated the sum of \$100.00 toward the 1959 convention fund.

In its quarterly bulletin, the California Federation calls the attention of its members to the taxation of school property which will again be an issue in 1958. The bulletin warns: "A vigorous and determined group has started a bitter fight to force taxation on all non-public schools below the collegiate level, except those for the handicapped. If this group is successful, a provision will be written into our State Constitution to impose taxation on religious-sponsored and non-profit taxation."

Connecticut

Members of the Connecticut Branch of the Central Verein assembled for their spring quarterly meeting in St. Peter's Community House, New Britain, on March 9. Mr. Robert C. Cuny, president of the Branch, served as chairman of the meeting. Roll call showed all societies represented with the exception of St. Joseph of Torrington.

Mr. Charles Wollschlager formally accepted the responsibility of holding the 1958 convention of the State Branch in Waterbury. The Holy Family Society will serve as host to the convention.

Upon a motion by Mr. Thomas Mann, the Connecticut Branch voted a donation of \$10.00 to the Central Bureau in response to its Christmas appeal. A collection taken up at the meeting netted \$9.00. This sum was also donated to the Central Bureau for assisting poor parishes in Germany.

Texas

The Southwest District of the Catholic State League of Texas met in annual session in La Coste on March 16. At this session Mr. Daniel Keller of Castroville was elected president by the one hundred and thirty delegates present.

Father Hubert L. Baumann, administrator of Our Lady of Grace Parish, welcomed the delegates to La Crosse. He also was celebrant at Benediction which followed the meeting.

Mr. Ben C. Reiningher, treasurer of the men's section of the Texas League and president of St. Joseph's Society in San Antonio, addressed the meeting on the topic: "Why I am a member of the State League." He spoke of the program of the League, especially that part through which the State organization cooperates with the Central Verein in promoting the parochial school system in the United States.

Mr. Joseph A. Kraus appealed to the members for more generous support of the Central Bureau in St. Louis, headquarters of the Central Verein and the Catholic Women's Union. He called attention to one of the latest activities of the Central Bureau—the resettlement of refugees, noting that more than eight hundred families of refugees had been resettled in the United States through the Central Bureau. He also called attention to other charitable enterprises, such as assistance to the missions at home and abroad, which are engaged in by the Central Bureau on a year 'round basis. He stated that the Central Bureau expends as much as \$150.00 per week in payment of postage and eight charges on articles sent to needy missions.

Mr. Walter L. Zimmerman, secretary of the State League, announced that 1,500 pamphlets explaining the program of the League were ready for distribution. He stated that membership in the League is open to any approved parish organization of men, women and youth.

A report on rural life activities by Mr. Michael Smith disclosed that the awarding of plaques in the rural life contest would have to be postponed for two weeks because of several late entries.

C.K. of A. Launch an Expansion Program in Arkansas

THE CATHOLIC KNIGHTS OF AMERICA, who now have twenty-seven Branches in Arkansas, are launching a concerted drive to enroll new members. Mr. G. H. Henkel, son of the late founder and director of the Central Bureau, is president of the Arkansas State Council. He described the present drive for membership as the most intensive in the history of the organization.

At the same time, the Catholic Knights are endeavoring to expand their program of Catholic Action, giving special attention to the fostering of vocations to the priesthood and the religious life.

Specific plans for the membership drive call for a group of full-time field men to travel the country, explaining the aims and purposes of the C. K. of A., the oldest fraternal organization in America. They will endeavor to interest prospective members in becoming active in their parishes. Proper insurance programs for entire Catholic families will also be recommended.

International Social Justice

(Address to the 102nd CV Annual Convention)

III

(Concluded)

IT IS OF THE ESSENCE of a science that it should include all the related principles underlying a specified field of knowledge along with the conclusions logically drawn from those principles. The history of all of our sciences shows that no science has ever grown up overnight, but in many cases the principles were known and accepted long before they were coordinated into a system and before most of the conclusions had been drawn.

In the matter of international social justice, we have a few basic principles which can now be affirmed though the scholars have not as yet drawn up any system of conclusions from them.

Perhaps the most basic of these principles is that every human being has a real right to a human existence. That does not mean that every one is entitled to a Cadillac or a Ford. Perhaps not to a bicycle. But every human being does have a right to enough to eat, enough to wear, enough to feed, clothe and house his children. People also have a right to found a family and therefore also the right to enough of this world's goods so that they can observe the natural law in family life.

The correlative of a "right" is not charity or hand-outs, but justice.

It cannot be said that this or that individual has an obligation in justice to provide this or that stranger with all that is needed for a human existence. It can, however, be said that society, whether within a Nation or throughout the world, has an obligation in justice to set up such a social and economic order as will enable all men, under the proper conditions, to secure for themselves what is needed for a truly human existence. It can also be said that all of the members of society have an obligation in justice to do their share in order that society as a whole can create such a social and economic order.

A second principle that can be affirmed is the one enunciated by Pope Pius XII on June 1, 1941, when he pointed to all of the land now going to waste throughout the world and declared that it had been "created and prepared" by God "for the use of all." His Holiness did not, of course, say: "for the OWNERSHIP of all."

It is to be expected that any attempt to reduce this principle to practice will meet with bitter opposition on the part of that liberalistic school of thought which seeks absolute freedom of action in the economic sphere and refuses to face the responsibilities which are correlative to every right.

Perhaps the best answer for people who take this stand is the well known fact that a mistake in a chemical laboratory can blow up not only the laboratory but all workers who are in it. History shows many cases in which mistakes in politics or economics have also led to explosions that are far more disastrous than can occur.

in any laboratory. Communism might be referred to as one such explosion—and it has already engulfed nations with a total population of some 800,000,000.

You may remember that Pope Pius XII on December 24, 1941, only two and a half weeks after Pearl Harbor, called for a "new order, based on moral principles" would enable "nations less favored by nature" to have access to resources beyond their borders, resources which, His Holiness declared, were "destined for all." In the same paragraph, His Holiness warned that if nothing were done in the future peace treaty to create such an order, there would remain in the relations between peoples a deep and far-reaching root of dissension which would eventually "lead to new conflicts."

It was, perhaps, fear of such new conflicts which prompted the authors of the Atlantic Charter to make a similar plea or pledge earlier that year. Unfortunately, little has been done so far to implement the pleas and pledges of the Holy Father or the Atlantic Charter.

That the Pope's warning about "future conflicts" was well-grounded is proven by the many danger spots that exist in our world today. There is no need to cite more than one example—that of Japan.

A leading Australian Catholic who visited me in Tokyo a year and a half ago summed up the situation as follows: If Japan goes Communist, the United States will have to withdraw from Okinawa and that will mean that Australia, Indonesia, the Philippines, Burma, Siam and what is left of Korea and Indochina will all be surrendered to Communism. Developments of this sort would certainly bring World War III much closer. If such a war does break out, many will cry out again in a frenzy against "war criminals." It is logical to ask, however, whether the real "war criminal" will not be that unhealthy and insane world order which leaves half of humanity hungry in a world of potential plenty.

1. This convention and the C.C.U. and N.C.W.U. can call for general recognition of the two principles which could serve as foundations for a new science of international social justice. One of these principles is that every human being has a real right to a human existence. The other is that the land now going to waste was created and prepared by God for the use of all.

2. Keep world-conscious of the terrible inequalities of our present world order.

3. Keep world-conscious of the pleas of Pope Pius XII and the Atlantic Charter for a world order which would give hungry nations access to resources beyond their borders.

4. Remind the world there can be no real peace without justice for all men.

5. Help mobilize the best talent of the world for the creation of a science of international social justice.

The new science will have to be based on natural law; but if it is to be of practical value it will have to be integrated with all of the social sciences. For this reason, the cooperation of economists, sociologists and specialists in international law, etc., will be needed, as well as that of moralists and specialists in natural law.

I hope, therefore, that this convention may find it possible to make an appeal to the universities and research workers of the world to challenge them to undertake the job.

It might be objected that even the most perfect science of international social justice will be of no use unless we get international law passed to back up the findings of such a science. This is a real objection, but an answer to it is to be found in the relationship between the ideas of law and justice. While laws are enacted to guarantee a regime of justice, it is absolutely impossible even to draft a good law until our notions of justice are clear. Within nations where people have been rubbing shoulders for century after century, our notions of what is fair for everybody are fairly clear and it is for this reason that the nations have been able to draft many good laws. In the international sphere, however, practically no progress has been made in the notion of justice and its demands since the day of Francisco de Vitoria four hundred years ago, and Hugo Grotius three hundred years ago. This is one of the main reasons why our international law is still so inadequate and there is no hope of developing a really effective system of international law or ending our era of virtual international anarchy until our notions of justice between nations are clarified.

Another objection which some might raise is that any attempt to introduce real international social justice would simply rob the rich without helping the poor. To this the answer is obvious. The fact that most farmers and workers in the United States today have enough money to buy automobiles has not hurt our automobile industry in the least. If an era of international social justice could raise the living standards of another billion-and-a-half of human beings, their added buying power would open up such markets and inaugurate such a period of general prosperity as the world has never dared to envision even in its fondest dreams.

As a final argument in favor of international social justice, we might say that there is no real hope of world peace as long as large segments of the human race have every reason to feel that they are not being treated justly. This feeling is the stuff of which wars are made and promoted with the plea of "self defense." World War II cost us 20,000,000 dead and 30,000,000 wounded. Financial costs, including war damages and war costs, amounted to \$1,340,000,000,000 or about \$520 for every man, woman and child in the whole world—a total of \$2,600 for every family of five persons. Not included in these items are the tears and heartaches of hundreds of millions of human beings who lost a father, a brother or a son during the war. If we are pushed into an atomic World War III, the cost of World War II will look like peanuts. It has been well said that the next war will be fought with atomic power and the one after that with bows and arrows.

I remember that when I started to study history some forty-five years ago, I congratulated myself on having been born in an age that is civilized and no longer wages war. I was just old enough to register for service when World War I ended; but during Wor-

War II, I had ample time in a Japanese concentration camp to think over the kind of civilization we have today and the result has been a very, very sad disillusionment.

Millions of others, soldiers with their wives, their parents and their children have been similarly disillusioned, and if the Catholic Central Union can spearhead a movement in favor of such justice as will prevent wars in the future it will have millions of followers.

As I said in the beginning of this little talk, international social justice will be one of the most critical issues for the whole world during the second half of the twentieth century. If the Catholic Central Union is the first large organization to come out with a formal statement on this matter, the Catholic Central Union will go down in history as a great pioneer of a new and saner civilization. The Catholic Central Union will be hailed as one of the first harbingers of a new and brighter day after one of the blackest nights in the history of mankind. So be it. God bless you.

REV. WILLIAM A. KASCHMITTER, M.M.

Death of F. Wm. Heckenkamp

A TELEGRAM FROM Mr. Paul P. Hoegen, Supreme President of the Western Catholic Union, informed the Central Bureau that one of the Central Verein's great leaders, Mr. F. Wm. Heckenkamp, had been called by God in death on March 7. Mr. Heckenkamp's decease came after several year's illness.

F. Wm. Heckenkamp was born June 21, 1871, in Melrose Township, Illinois, the son of F. Wm. and Mary Ann Kroner Heckenkamp. His father was a school teacher and justice of the peace. In 1892 Mr. Heckenkamp contracted marriage with Elizabeth Boll in St. Mary's Church, Quincy. Mrs. Heckenkamp died in May, 1935. Four years later Mr. Heckenkamp married Rose Niehaus in St. Francis Church, Quincy. The second Mrs. Heckenkamp died in 1953.

The deceased received his education in St. Mary's Parochial School and St. Francis Solano College in Quincy. As a young man he established a floral business which he headed until his retirement some few years ago.

Equipped with a clear mind and exceptional qualities of leadership, F. Wm. Heckenkamp was nationally known for his work in Catholic lay organizations. The organization which received most of his time and attention was the Western Catholic Union which he served as president from 1904 to 1951. When he resigned from the presidency in 1951, the Western Catholic Union honored him by naming him Supreme President Emeritus in recognition of his outstanding services. The W.C.U. Building in Quincy, the largest structure in the city, was erected in 1925 under his leadership and supervision.

While Mr. Heckenkamp devoted most of his time and energy to promoting the Western Catholic Union, he was no less loyal and enthusiastic in advancing the interests of the Catholic Central Verein, of which his

fraternal organization continues as an active affiliate. At the time of his death, he was a member of the Verein's Committee on Social Action. A regular attendant at the national conventions until his health restricted his travel some seven years ago, Mr. Heckenkamp invariably took a leading part in all discussions relating to the Central Verein's activities. His opinion was consistently held in high esteem by others.

When in 1939 the Catholic Central Verein sought to raise \$75,000 to increase the endowment of the Central Bureau, Mr. Heckenkamp was chosen chairman of this project. His last great effort on behalf of our national federation was the sponsorship of the Verein's 95th general convention in Quincy in 1950. He was able to attend the next general assembly in Pittsburgh the following year; this was the last convention at which he was in attendance.

Indicative of the esteem in which Mr. Heckenkamp was held by persons in high station are the words of His Excellency, Archbishop Aloisius J. Muench, Bishop of Fargo and Apostolic Nuncio to Germany, who wrote to one of Mr. Heckenkamp's sons on March 26: "Having known him through many years of association in the Catholic Central Verein of America, I bow my head in sorrow with you and yours at the loss we suffer in a different way."

"He was living proof of what a Catholic can do for furthering the interest of holy Mother Church. His was an apostolate most unique, exercised conscientiously and judiciously in the insurance organizations to which he dedicated all his energies of mind and heart, and then exercised through his varied activities in the Catholic Central Verein of America. His steadfast loyalty to the Verein will write his memory imperishably in its annals."

The Solemn Mass of burial was celebrated in St. Mary's Church, Quincy. Monsignor Suren represented both the Central Bureau and the Central Verein at the obsequies. Also present in the sanctuary was the Very Reverend Monsignor Henry B. Schnelten, pastor of St. Boniface Church in Quincy, and Spiritual Director of the Illinois League, State Branch of the National Catholic Women's Union.

Mr. Heckenkamp is survived by five sons, three daughters, thirty-seven grandchildren and seventy-three great-grandchildren. Among the four sisters who preceded him in death were Mother M. Wilhelmine of the Sisters of the Most Precious Blood, and Mrs. Sophia Wavering, former president of the National Catholic Women's Union.

Our readers and all members of the Central Verein are asked to accord Mr. Heckenkamp a generous remembrance in their Holy Masses and prayers. (R.I.P.)

Sister Catherine Anita, librarian of Mt. St. Mary's College in Los Angeles, recently received some back volumes of *Social Justice Review*. We are delighted to report that, on receipt of the back numbers, Sister immediately placed an order for a subscription to our magazine. She requested that the subscription to retroactive to begin with the issue following the last in the lot we had previously sent her.

Decease of Bishop Cartwright

DELEGATES TO THE 1957 Central Verein Convention in Allentown, Pa., will long remember the inspiring sermon at the Solemn Pontifical Mass. It was preached by the Most Reverend Hubert Cartwright, Co-adjutor Bishop of Wilmington. Speaking on the subject of Catholic education, His Excellency paid tribute to the Central Verein for its great contribution in this field. The Most Reverend preacher evidenced a remarkable acquaintance with the history of our organization. He furnished the delegates with abundant inspiration to spur them on to a continuing interest in the furtherance of sound education.

On March 6, Bishop Cartwright died of a heart attack in St. Francis Hospital, Wilmington, at the age of fifty-seven, after an illness of several weeks. His passing is mourned by many and must be reckoned a distinct loss to the Catholic Church in the United States. In his sermon at the burial service, Bishop Francis E. Hyland of Atlanta lauded the deceased prelate as a "great priest." He stated: "It has not escaped your notice, I am certain, that I have referred to Bishop Cartwright principally as a priest, not as a Bishop. Of course, there was a considerable time element involved in this. He was a Bishop on earth for only seventeen months; he was a priest for thirty years."

In loving tribute to Bishop Cartwright, members of the Catholic Central Verein will fervently pray for the repose of his generous soul. (R.I.P.)

Contributions to the CV Library

General Library

M R. ALPHONSE ELLERKAMP, Pa.
Kolping and His Work. Questions and Answers
N. Y. 1957—R T. REV. MSGR. HENRY B.
S C H N E L T E N, Illinois. *Twenty-five years of
Crusading*, Iowa, 1948.—M R S. B. A. SPAETH
Iowa. *Der Grosse Herder*. Ten Volumes. Frieburg,
1953.—R T. REV. MSGR. G. A. FITTKAU, New York. *Gerhard Fittkau Mein 33. Jahr*. München,
Germany, 1957.

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Chaplains' Aid

Previously reported: \$169.73; St. Francis de Sales Benevolent Society, Mo., \$7.95; C.W.U. of New York, Inc., \$25.00; Total to and including March 20, 1958, \$202.68.

Christmas Appeal

Previously reported: \$4,014.72; Gertrude Hoffman, N. Y., \$5; Mrs. Ottolie Graef, Wis., \$5; Leo Hoorman, Mo., \$3; Mrs. Eliz. Scherpen, Mo., \$5; C.C.V.A., N. Y. Branch, \$25; St. Gerard Maternity Guild, N. Y., \$25; John Sebelski, Mo., \$.67; St. Mary's W.C.U., 252, Ill., \$2; Joseph Moser, Pa., \$7.00; Mrs. John Pfeiffer, Tex., \$50; C. K. of A. Br. 1150, Ark., \$2.50; N. N., \$5; Rev. Paul F. Huber, Del., \$50; Mrs. Camilla Lamers, Mo., \$3; Marie Archie, N. Y., \$1; C. K. of St. G. Br., 5, Pa., \$5; Mary Wollschlager, Conn., \$5; St. Ann's Society, Tex., \$5; St. Joseph Society, Tex., \$30; St. Peter's Benevolent Society, Mo., \$5; C.C.V.A., Utica Local Branch, N. Y., St. Joseph R. C. Benevolent Assn., Tex., \$10; Total to and including March 20, 1958, \$4,265.89.

Catholic Missions

Previously reported, \$2,141.50; St. Joseph's School, Neb., \$10; Ernest Winklemann, Mo., \$35; St. Mary's Hospital, Wis., \$100; Mrs. F. Jochim, Ill., \$10; St. Louis Co. Dist. NCWU, \$27.55; Nicholas Dietz, Jr., Neb., \$2; Connecticut Br., C.C.V.A., \$9; Joseph Dockendorff, Ill., \$300; Mrs. A. Behrens, \$2.50; Mrs. R. Gruenwald, Mo., \$10; Sisters of St. Francis, Ind., \$10; Herman J. Kohnen, Mo., \$3; C.W.U. of N. Y., Inc., \$29; G. Wollschlager, Conn., \$5; Margaret Echele, Mo., \$6; CCVA, N. Y. Branch, \$1; St. Louis & Co. District League, \$13.10; Lydia Freymuth, Mo., \$1; Daughters of Mary Sodality, \$3; Total to and including March 20, 1958, \$2,718.65.

St. Elizabeth Settlement

Previously reported, \$26,592.36; From Children attending, \$812.08; United Fund, \$1,985.00; Total to and including March 20, 1958, \$29,389.44.